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PREFACE.

THE plan pursued in this Introductory Greek Reader is similar to that of the recently-published Latin Delectus, which forms the first volume of WEALE'S CLASSICAL SERIES.

The contents of Part I. (pp. 1—6), are designed rather to serve as a praxis upon the conjugation and parsing of the regular Greek Verb, than for the purposes of translation. Should the learner be totally unacquainted with the principal rules of accentuation, he is recommended to read carefully the explanations on pp. 65—67, before even commencing the study of the preliminary exercises. If he happen to be one of that numerous class who labour under the erroneous and mischievous impression that accents and breathings are non-essential trivialities which may be safely passed over by the mere ordinary student, I hope that he will find, in this small volume, a sufficient corrective of so mistaken a notion, and that he will gradually acquire a higher sense of their value and importance even when considered only in the light of aids to exact and ready translation.

The extracts are such as present no great amount of difficulty, excepting the last three. To each as much explanation has been furnished as seemed fully adequate to the wants of a learner of average ability and penetration. But in writing the notes I have not overlooked the circumstance, that boys are generally a year or two older at the time of their com-

mening Greek than when they begin Latin, and have already had the advantage of the mental discipline resulting from the partial study of at least one foreign language. Consequently I have felt justified in being somewhat less diffuse in my annotations, and rather less liberal in my supply of translations, than was the case in the Latin Delectus. Still I hope there are very few instances, if any, in which I have withheld *necessary* assistance.

The paragraphs enclosed in crotchets [] which occur here and there in the latter half of the book contain brief remarks upon grammatical anomalies, real or apparent, in the words of the vocabularies, and a few suggestive hints to the reader upon derivation and some other points of interest.

The supplementary vocabulary at the end contains words either wholly omitted, or, to subserve the plan of genealogical arrangement, defined *after* the extracts in which they first appear.

HENRY YOUNG.

GUILDFORD,

July 24, 1854..

A NEW GREEK DELECTUS.

&c.

PART I.

PRELIMINARY EXERCISES ON THE VERBS.

I.

πιστεύειν (πιστεύω, πίπταίω, πιστεύεω), *to believe.*

τελεύειν (κελεύω, κελεύσω, κεκέλευκα), *to order; to command.*

λύειν (λύω, λύσω, λέλυκα), *to loose; to undo.*

θύειν (θύω, θύσω, τέθυκα), *to sacrifice.*

δακρύειν (δακρῶν, δακρῶσω, δεδάκρυκα), *to weep.*

χρίειν (χρίω, χρίσω, κέχρικα), *to anoint.*

κλείειν (κλείω, κλείσω, κέκλεικα), *to shut.*

κρούειν (κρούω, κρούσω, κέκρουκα), *to knock.*

ὅδε, ἡδε, τόδε, *this; this of mine, this near me* (= hic, hæc, hoc).

οὗτος, αὕτη, τοῦτο, *this; this or that of yours, or near you* (= iste, ista, istud).

ἐκεῖνος, ἐκεῖνη, ἐκεῖνο, *that; that yonder, that near him* (= ille, illa, illud).

αὐτός, αὐτή, αὐτό, *the same* (when preceded by the definite article, ὁ, ἡ, τό; otherwise) *self* (in the nominative case); *he, she, it* (= is, ea, id, in the oblique cases).

οὐ, οὐκ, οὐχ, *not.*
τίς, *who?*

1. πιστεύω. 2. ἐγὼ κρούω. 3. ὑμεῖς οὐ πιστεύετε.
4. ἐκέλευε. 5. ἐκεῖνος ἐδάκρυσε. 6. λελυκέναι. 7. σφῶϊ λύετον.
8. ὑμεῖς κρούετε. 9. κρούουσιν. 10. κρούουσι.
11. πιστεύσεις. 12. σὺ ἔθυσας. 13. κέκρουκας. 14. ἔλυσαν.
15. οὗτος πιστεύσει. 16. οὗτοι ἐχρίσαν. 17. τίς ἐδάκρυε;
18. λύσον. 19. κελευσάτω. 20. τεθυκέναι.
21. δακρύσειν. 22. κεκρουκέναι. 23. κέλενε. 24. πιστεύοιμι.
25. δακρύσαιμι. 26. πιστεύσαι. 27. πιστεῦσαι.
28. λύθαι. 29. λύσαι. 30. κεκρούκοιμι. 31. κεχρικυῖα.
32. σφῶ δακρύετον.

II.

βλέπειν (βλέπω, βλέψω, βλέβεφα), *to see, to have the power of sight.*

τρίβειν (τρίβω, τρίψω, τέτριφα), *to rub, to bruise, to round.*

γράφειν (γράφω, γράψω, γέγραφα), *to grave, to draw; to write.*

λάπτειν (λάπτω, λάψω, λέλαφα), *to lap (with the tongue).*

κύπτειν (κύπτω, κυψω, κέκυφα), *to stoop.*

τρέπειν (τρέπω, τρεψω, τέτροφα, and τέτράφα), *to turn.*

ἐπιστολή, ἡ (G. ἐπιστολῆς), *a letter.*

1. κύψας. 2. ἐγὼ ἐγεγράφειν. 3. λελαφέναι. 4. γράψων. 5. γεγραφέναι. 6. λάπτει. 7. βλέψετε. 8. βλέψατε. 9. γράφον τὴν ἐπιστολήν. 10. σὺ ἐπιστολήν ἐγεγράφεις. 11. ἔκυψαν. 12. βλεψαίτην. 13. τρίψασα. 14. ἔτρεψα. 15. γέγραφε. 16. ἐκεῖνος ἐγεγράφει. 17. τετρόφασιν. 18. οὗτος ἔλαψεν. 19. κεκύφοις. 20. γράψειας. 21. κύψαιμι. 22. βλέπουσα. 23. τετροφός. 24. βλέψειε. 25. αὕτη γράψει. 26. κυψούσαις. 27. ταύτην τὴν ἐπιστολήν γέγραφα. 28. τίς κύψει;

III.

πλέκειν (πλέκω, πλέξω, πέπλεχα), *to weave.*

ἄγειν (ἄγω, ἄξω, ἤχα), *to lead, to conduct (= agere).*

λείχειν (λείχω, λείξω, λείλειχα), *to lick, to lick up.*

ἀμέλγειν (ἀμέλω, ἀμέλξω, ἡμελχα), *to milk.*

βρύχειν (βρύχω, βρύξω, βέβρυχα), *to roar; to utter a death-groan.*

1. ἐλελείχει. 2. ἀμέλξομεν. 3. ἤξα. 4. ἤχα. 5. ἤχας. 6. ἤξε. 7. ἄξαιμι. 8. ἤχοιμι. 9. ἤχεναι. 10. λείχοντες. 11. ἀμέλξεις. 12. ἄξῃ. 13. ἄγοι. 14. ἐκεῖνοι πλεξάτωσαν. 15. ἄγε. 16. ἄγετε. 17. ἡμεῖς ἐπλέξαμεν. 18. ὑμεῖς λελείχατε. 19. ἐκεῖνος βέβρυχε. 20. ἀμελξάντων. 21. πλέξοιεν. 22. ἡμελγε.

IV.

ἀνύτειν (ἀνύτω, ἀνυσω, ἡνύκα), *to accompany.*

ἐρείδειν (ἐρείδω, ἐρεισω, ἥρεια), *to prop up.*

πείθειν (πείθω, πείσω, πέπεικα, and perf. 2. πέποιθα), *to persuade.*

αἰδεῖν (αἰδω, αἰσω, —) } *to sing.*

1. αἰδε. 2. ἀνύσει. 3. ἐπειθον. 4. ἐπιθον. 5. ἤεσα. 6. πείσας. 7. ᾗσα. 8. ᾗδον. 9. πείσειε. 10. πιθεῖν. 11. ἡνυσεν. 12. ἡμεῖς ἄσομεν. 13. ὑμεῖς ᾗνύσατε. 14. ἐγὼ πείσαιμι. 15. ᾗσάτω. 16. σὺ πείσειας. 17. αἰδοῖς. 18. αἰδομεν. 19. σφὼ ἥρειατον. 20. σύ με οὐκ ἂν πείθοις. 21. τίς αἰδεῖ; 22. ἐρείδοντες.

V.

δέμειν (δέμω, δεμῶ, δέδμηκα), *to build.*
 κρίνειν (κρίνω, κρινῶ, κέκρικα), *to judge.*
 στέλλειν (στέλλω, στελῶ, ἔσταλκα), *to set in order; to equip (a fleet, army, expedition, &c.); to send.*

τέμνειν (τέμνω, τεμῶ, τέτμηκα), *to cut.*
 δέρειν (δέρω, δερῶ, δέδαρκα), *to flag.*
 αἶρειν (αἶρω, ἀρῶ, ἤρκα), *to lift up.*
 μαιίνειν (μαίνω, μανῶ, μεμίσγακα), *to maim (especially with blood).*

1. κρίνομεν. 2. ὑμεῖς τέμνετε. 3. μαινέις. 4. ἦρα.
5. ἄρης. 6. δεδαρκώς. 7. ἔκρινα. 8. σὺ ἦρας. 9. ἐγὼ ἔστειλα.
10. ἔδειμε. 11. ἐτετμήκειν. 12. ἔταμον. 13. ἔτεμον.
14. ἐδειράτην. 15. ἐμίηνα. 16. ἐμίανα. 17. μεμιάγκασι.
18. ἔκρινε. 19. ἡμεῖς ἐκρίναμεν. 20. κρίνας.
21. στείλαι. 22. στείλαι. 23. στέλλειν. 24. στελεῖν.
25. ὑμεῖς ἔστάλκατε. 26. δεμεῖ. 27. δέμει. 28. ἔστειλαν.
29. ταμείν. 30. τεμεῖ. 31. σὺ ἔσταλκας. 32. σὺ ἐμίηνας.
33. κεκρικότες. 34. μὴ κρίνετε.

VI.

πράσσειν (πράσσω, πράξω, πέπραχα), *to do.*
 τάσσειν (τάσσω, τάξω, τέταχα), *to arrange (particularly troops); to marshal.*
 μάσσειν (μάσσω, μάξω, μέμαχα), *to knead (dough, &c.)*

ἑρέσσειν (ἑρέσσω, ἐρέσω, —), *to row (a boat, &c.)*
 πέσσειν (πέσσω, πέψω, —), *to cook; to digest.*
 πτήσσειν (πτήσσω, πτήξω, ἐπτήχα), *to scare or frighten (transitive); to crouch, to fear (intransitive).*

1. μέμαχε. 2. ἔτασσον. 3. ἐρέσσει. 4. ἐρέσει. 5. σὺ ἐπτήχας.
6. σὺ ἐπτήχας. 7. ἐπτήχεναι. 8. πράξετε. 9. ἐπεψε.
10. τάξειε. 11. ὑμεῖς ἐπτήχατε. 12. ἡμεῖς ἐπτήξαμεν.
13. πράξαις. 14. ἔμαξαν. 15. ἐπτήχυια. 16. ἐγὼ ἤρεσα.
17. πέψοι. 18. πτήξη. 19. πεψάτω. 20. ἐμεμάχεις.
21. ἤρεσαν. 22. ὑμεῖς πράξητε. 23. πέσσουντες.
24. πράξειν. 25. ἐρεσσέτωσαν. 26. τάσσομεν.
27. τίς τοῦτο πράξει;

VII.

φράζειν (φράζω, φράσω, πέφρακα), *to declare.*
 ὀρίζειν (ὀρίζω, ὀρίσω, ὄρικα), *to bound (i.e. to set boundaries to).*
 ἐρίζειν (ἐρίζω, ἐρίσω, ἤρικα), *to contend.*

στενάζειν (στενάζω, στενάζω, —), *to groan.*
 κλάζειν (κλάζω, κλάγξω, κέκλαγγα or κέκλαγχα, and κέκληγα), *to clang, to sound.*

1. ἔκλαγξε. 2. πεφρακώς. 3. σφῶϊ στενάζετον. 4. ἐρίσαντες. 5. ἔκλαγον. 6. ἔκλαγξεν. 7. ὑμεῖς στενάζετε. 8. φράσω. 9. φράσαι. 10. πεφράκοιμι. 11. ὥρισαν. 12. στενάζειν. 13. ἐρίση. 14. κλάγξαι. 15. κλαγεῖν. 16. στενάζοντες. 17. ἐριζέτωσαν. 18. φράξης. 19. ἐρίσουσιν. 20. ἐρίζοιτε. 21. στενάζειας. 22. σφῶ ἐφράσατον. 23. ἐκεῖναι ἐρίσουσι. 24. οὗτοι στενάζουσιν. 25. οὐ φράσω.

VIII.

τιμᾶειν = τιμᾶν (τιμᾶω = τιμᾶ, τιμᾶσω, τετίμηκα), *to honour*.
 ἡβᾶειν = ἡβᾶν (ἡβᾶω = ἡβᾶ, ἡβήσω, ἡβηκα), *to be in the prime of life ; to bloom or flourish*.
 πειράειν = πειράν (πειράω = πειρᾶ, πειρᾶσω, πεπεράκα), *to prove or make trial of*.
 σπᾶειν = σπᾶν (σπᾶω = σπᾶ, σπᾶσω, ἔσπακα), *to drag or pull*.

φιλέειν = φιλεῖν (φιλέω = φιλᾶ, φιλήσω, πεφίληκα), *to love*.
 ποιέειν = ποιεῖν (ποιέω = ποιᾶ, ποιήσω, πεποίηκα), *to make*.
 δουλόειν = δουλοῦν (δουλόω = δουλώ, δουλώσω, δεδούλωκα), *to enslave*.
 μισέειν = μισεῖν (μισέω = μισᾶ, μισήσω, μεμίσηκα), *to hate*.
 καλέειν = καλεῖν (καλέω = καλᾶ, καλέσω, κέκληκα), *to call*.

1. ἔσπάκει. 2. τιμῶμι. 3. τιμῶ. 4. τιμῶ. 5. ἐτίμων. 6. ἐτιμῶμεν. 7. ὑμεῖς ἐπειράτε. 8. φίλει. 9. φιλεῖ. 10. ἐφίλει. 11. φιλήσειν. 12. πεποίηκασιν. 13. σύ με φιλεῖς. 14. πεφιλήκεναι. 15. ποιεῖ. 16. φιλήσαι. 17. φιλήσαι. 18. ποιήσαι. 19. ποιήσαι. 20. ἡβῶς. 21. πειρῶμι. 22. ἡμεῖς ὑμᾶς φιλοῦμεν. 23. ὑμεῖς ἡμᾶς μισεῖτε. 24. ἐγὼ σε μεμίσηκα. 25. σπᾶν. 26. σφῶϊ ἐπὶ ποιήκετον. 27. ἐδεδουλώκει. 28. σπάσαι. 29. δουλόεις. 30. δουλόοις. 31. δουλοῖς. 32. δούλου. 33. ἔσπασεν. 34. τιμᾶ. 35. τίμα. 36. ἐγὼ ἐδούλουν. 37. σπάσαντα. 38. ὑμεῖς ἡμᾶς ἐμισεῖτε. 39. φιλή. 40. καλεῖ. 41. κάλει. 42. σὺ κέκληκας. 43. σὺ ἡβᾶς. 44. ἐκάλεσα. 45. πείρασον.

IX.

In the following exercise are exhibited some forms of the *passive* of the verbs which have already been given.

1. λύομαι. 2. λύη. 3. λύεται. 4. λυόμεθον. 5. λύεσθον. 6. λυόμεθα. 7. λύεσθε. 8. λύονται. 9. ἐτίωην. 10. ἐτίον. 11. ἐθύετο. 12. λυθήσομαι. 13. λυθήση. 14. τυθήσεσθε. 15. ἐτύθην. 16. ἐκελεύσθησαν. 17. λέλύμαι. 18. βέβλεμμαι. 19. ἐβλεφθήτην. 20. βλεφθῆναι. 21. γέγραπται.

22. γεγράφθαι. 23. τρεφθείη. 24. λυθῆναι. 25. ἀμέλγεσθαι.
 26. ἀχθήσεσθαι. 27. ἐβεβουλεύμην. 28. πεπλεγμένος.
 29. λέλυται. 30. τρέπεται. 31. πέπλεκται. 32. τέτισαι.
 33. κελεύσθητι. 34. κλεισθῇ. 35. κλεισθήσεται. 36.
 ἡνύτετο. 37. ἐτρίφθη. 38. ἐτρίβη. 39. τετριμμένον. 40.
 ὑμεῖς φιληθήσεσθε. 41. πεποίηται. 42. ἡμεῖς τιμώμεθα.
 43. πεφίλησαι. 44. μισοῦνται. 45. ἐκαλοῦντο. 46. τιμῶνται.
 47. ἐγὼ ἐσπάσθην. 48. καλούμενος. 49. ἐτιμῶντο. 50.
 σπασθῆναι. 51. ἔσπασμαι. 52. δουλοῦσθαι. 53. τιμᾶσθαι.
 54. κεκλησθαι. 55. φιλεῖσθαι. 56. ποιήσεσθαι. 57.
 κέκλησαι. 58. τιμώμην. 59. κληθῆναι. 60. δουλοῖω.
 61. ἐμισοῦντο. 62. σπᾶσθω. 63. ὑμεῖς κληθήσεσθε. 64.
 ἤχθην. 65. λυθείς. 66. κληθέντες.

X.

The following are middle forms :

1. θύομαι. 2. τίεσθαι. 3. βουλεύονται. 4. πείσομαι.
 5. πείσεσθαι. 6. γράψασθαι. 7. ἄσομαι. 8. ἄσονται.
 9. ἄσόμενος. 10. ἐγραψάμην. 11. γράψαιο. 12. γράψωμαι.
 13. γραψάμενος. 14. ἐπείθοντο. 15. γραψάσθω. 16.
 ἐκαλέσατο. 17. καλέσασθαι. 18. πείσοιτο. 19. γράψαιτο.
 20. βούλευσαι. 21. κέλευσαι. 22. λῦσαι.

XI.

ιστᾶναι (ἵστημι, στήσω, ἕστηκα), <i>to</i> <i>make to stand ; to stand.</i>	μιγνύναι (μίγνυμι, μίξω, μέμῃχα), <i>to</i> <i>mix or mingle.</i>
τιθέναι (τίθηναι, θέσω, τέθεικα), <i>to</i> <i>place or put.</i>	ζωννύναι (ζώννυμι, ζώσω, ἕζωκα), <i>to</i> <i>gird (especially for battle).</i>
διδόναι (δίδωμι, δώσω, δέδωκα), <i>to</i> <i>give.</i>	πιμπλᾶναι (πίμπλημι, πλήσω, πέπ- ληκα), <i>to fill.</i>
δεικνύναι (δείκνυμι, δείξω, δέδειχα), <i>to point out.</i>	δύνασθαι (δύναμαι, δυνήσομαι, δεδύ- νημαι), <i>to be able.</i>

Active forms :

1. ἵστης. 2. τίθης. 3. ἵστησι. 4. ἵσταμεν. 5. ἱστέασιν.
 6. ἵστασαν. 7. ἱσάτωσαν. 8. ἵστην. 9. ἕστην. 10.
 ἐσθήκειν. 11. εἰσθήκειν. 12. ἕστησα. 13. ἕστηκα.
 14. ἕσταμεν. 15. ἕστημεν. 16. ἵσταμεν. 17. ἱστώμεν.
 18. ἕστησαν. 19. ἕστασαν. 20. ἕστασι. 21. στήσας.
 22. ἐσάταναι. 23. ἐσώσας. 24. ἵτωσι. 25. ἱσταίημεν.
 26. ἱσάσας. 27. στήναι. 28. ἕστης. 29. στώμεν. 30.

στᾶσα. 31. ἰστᾶσα. 32. ἐστῶσα. 33. ἡμεῖς τίθεμεν
 34. ἐτίθεμεν. 35. ἔθεμεν. 36. τιθεῖς. 37. θεῖς. 38.
 ἐτίθεσαν 39. ἐτεθείκειν. 40. ἔθηκα. 41. τέθεικα. 42.
 θῶ. 43. θείναι. 44. τιθέναι. 45. ἐδίδοτε. 46. δίδοτε.
 47. ἐδίδω. 48. ἔδω. 49. ἐδίδουν. 50. δῶσι. 51. διδῶτω.
 52. δός. 53. ἔδωκα. 54. δέδωκα. 55. δοῦναι. 56.
 δεικνύς. 57. ἔδειξας. 58. μίγνῦσι. 59. πλήσεις. 60.
 ἐστάτην. 61. ζώννῦμεν. 62. πίμπλαμεν. 63. ἐπλησαν.
 64. μίξαι. 65. μίξαι. 66. τιθείσιν. 67. ἐστηκώς. 68.
 στήσαι. 69. τίς ἐδίδου; 70. ἐγὼ ἐτίθουν.

Passive forms :

1. ἰστᾶται. 2. ἰστᾶτο. 3. ἰστῆται. 4. ἰστάσθω. 5.
 σταθήσονται. 6. σταθήσομαι. 7. ἔσταμαι. 8. ἔσταμην.
 9. ἰστασθαι. 10. στάσθαι. 11. ἰστάμενος. 12. στάμενος.
 13. ἰστανται. 14. σταθήσεσθαι. 15. ἐστᾶθη. 16. διδῶται.
 17. δῶνται. 18. ἐδείκνυντο. 19. μίγνυνται. 20. δύνασαι.
 21. δύνῃ. 22. δεδύνηται. 23. πέπλησμαι. 24. ἰσταῖο.
 25. δίδονται. 26. διδῶνται. 27. πλησθείην. 28. ἔζωσμαι.
 29. δεδόσθαι. 30. δίδοσθαι. 31. μιχθῆναι. 32. ὑμεῖς
 δύνασθε. 33. ἡμεῖς δυνησόμεθα. 34. ἐμιχθήτην. 35.
 μέμικται. 36. μεμιγμένα εἰσίν. 37. μεμίχθαι. 38. μιγῶ.
 39. μιγῆναι. 40. ζεύγνυσθαι.

Middle forms :

1. ἐθέμην. 2. ἐστάμην. 3. ἐδόμην. 4. ἐθέσθην. 5.
 ἔθειντο. 6. ἐθέμεθα. 7. θέσθωσαν. 8. θέιμεθον. 9.
 θέμενος. 10. θῆ. 11. θῶνται. 12. ἔδοσθε. 13. ἔστασθε.
 14. δόσθω. 15. στάμενος. 16. στᾶ. 17. δῶ. 18. στάσθον.
 19. στᾶσθον.

PART II.

VOCABULARIES AND CLASSICAL EXTRACTS.

XII.

φῶς, τό (G. φῶς = φάους) } *light*.
 φῶς, τό (G. φωτός) }
 φαίνειν (φαίνω, φανῶ, πεφάγκα, in-
 trans. perf. 2, πέφηνα), *to make*
apparent; to be apparent, to
appear; to shine.
 φωτίζειν (φωτίζω, φωτίσω, πεφώτικα),
to give light; to enlighten.
 φανερός, ὁ, ὄν, *apparent, mani-*
fest.
 φωτεινός, ἡ, ὄν, *enlightened, bright.*
 λάμπειν (λάμπω, λάμψω, λέλαμπα),
to shine.
 λαμπρός, ὁ, ὄν, *shining, brilliant.*
 λαμπάς, ἡ (G. λαμπάδος), *a torch, a*
lamp.
 σκότος, ὁ (G. σκότου) } *darkness.*
 σκοτία, ἡ (G. σκοτίας) }
 σκότιος, α, ὄν } *dark.*
 σκοτεινός, ἡ, ὄν }
 σκοτίζειν (σκοτίζω, σκοτίσω, ἐσκο-
 τικά), *to darken.*
 πῦρ, τό (G. πυρός), *fire.*
 φᾶλος, ἡ, ὄν, *evil, bad.*
 πράσσειν ἢ πράττειν (πράσσω ἢ
 πράττω, πράξω, πέπραχα), *to do.*
 πᾶς, πᾶσα, πᾶν, *every, all.*
 ὅς, ἡ, ὅ, *who, which (= qui, quæ,*
quod).
 τίς; τίς; τίς; τί; *who? which? what?*
 (= quis? quæ? quid?)
 Θεός, ὁ (G. Θεοῦ), *God; a god.*
 θεῖος, α, ὄν, *divine.*

ἄνθρωπος, ὁ (G. ἀνθρώπου), *a man*
 (= homo).
 ἀνθρώπινος, ἡ, ὄν, *human.*
 ἀνὴρ, ὁ (G. ἀνδρός), *a man (= vir).*
 ἀνδρείος, α, ὄν, *manly.*
 ἀληθής, ἡς, ἐς, *true.*
 ἀλήθεια, ἡ (G. ἀληθείας), *truth.*
 ἀληθινός, ἡ, ὄν, *truthful, real, true.*
 δίκη, ἡ (G. δίκης), *justice.*
 δίκαιος, α, ὄν, *just.*
 ἀρετή, ἡ (G. ἀρετῆς), *virtue.*
 ἔρχεσθαι (ἔρχομαι, ἐλεύσομαι, ἐλ-
 λυθα, αορ. 2. ἦλθον), *to come.*
 οὐρανός, ὁ (G. οὐρανοῦ), *heaven.*
 ὀφθαλμός, ὁ (G. ὀφθαλμοῦ), *an eye.*
 κόσμος, ὁ (G. κόσμου), *the world.*
 χρόνος, ὁ (G. χρόνου), *time.*
 ἄγειν (ἄγω, ἄξω, ἤχα), *to lead, to*
conduct, to bring.
 ποιεῖν = ποιεῖν (ποιέω = ποιῶ,
 ποιήσω, πεποίηκα), *to make, to do.*
 μισεῖν = μισεῖν (μισέω = μισῶ,
 μισήσω, μεμίσηκα), *to hate*
 γίνεσθαι (γίγνομαι, γενήσομαι,
 γεγέννημαι, αορ. 2. ἐγενόμην), *to*
become.
 εἶναι (εἰμί, ἔσομαι, impf. ἦν), *to be.*
 ἔμπροσθεν, *before, in face of.*
 εἰς, *into (= in with accusative).*
 ἐκ, *of, from, out of (= ex).*
 ἐν, *in (= in with ablative).*
 καί, *and.*
 δέ, *but, and.*

1. δίκη λάμπει. 2. ἡ ἀρετή λάμπει. 3. ὑμεῖς ἐστε τὸ
 φῶς τοῦ κόσμου. 4. φῶς ἔλαμψεν ἐκ τοῦ οὐρανοῦ. 5. φῶς
 γίγνεται. 6. ὁ Θεὸς ἐποίησε τὸν οὐρανόν. 7. τὸ φῶς ἐν
 τῇ σκοτίᾳ φαίνει. 8. ἔστι ἐν οὐρανῷ Θεός. 9. ἄγει πρὸς
 (= to) τὸ φῶς τὴν ἀλήθειαν ὁ χρόνος. 10. πυρὰ ἐφαίνετο.
 11. λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων. 12.

ἦν τὸ φῶς τὸ ἀληθινόν, δὲ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. 13. ὡς δὲ φαῦλα πράσων μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς (= το) τὸ φῶς· ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς. 14. ὁ Θεὸς ἀληθὴς ἐστίν. 15. τί (= *what*) ἐστὶν ἀλήθεια;

XIII.

ἀκοῦειν (ἀκούω, ἀκούσομαι, ἀκήκοα),
to hear.
ἀκοή, ἡ (G. ἀκοῆς), the sense of
hearing; hearing.
ἀκουστής, ὁ (G. ἀκουστοῦ), a hearer,
a listener.
οὖς, τό (G. ὠτός), an ear.
φάναι (φημί, ἔρω, εἶρηκα, aor. 2.
εἶπον), to say.
φωνή, ἡ (G. φωνῆς), a sound; a voice.
φωνεῖν = φωνεῖν (φωνέω = φωνῶ,
φωνήσω, πεφώνηκα), to sound; to
speak (of a man); to crow (if a
cock).
ἀλέκτωρ, ὁ (G. ἀλέκτορος) }
ἀλεκτρυνών, ὁ (G. ἀλεκτρυ- } a cock.
όνος) }
ἀλεκτοροφωνία, ἡ (G. ἀλεκτοροφω-
νίας), cock-crow.
κινεῖν = κινεῖν (κινέω = κινῶ, κινή-
σω, κινήκα), to move, to stir.
κίνησις, ἡ (G. κινήσεως), a move-
ment, a stir.
νέφος, τό (G. νέφους = }
νέφους) } a cloud.
νεφέλη, ἡ (G. νεφέλης) }
νεφελώδης, ἡ, es, cloudy.
ἀνέφελος, os, on, cloudless.
ἀγαπᾶν = ἀγαπᾶν (ἀγαπάω = ἀγα-
πῶ, ἀγαπήσω, ἡγάπηκα), to love.
ἀγάπη, ἡ (G. ἀγάπης), love.
ἀγαπητός, ὁ, on, beloved.
βλέπειν (βλέπω, βλέψω, βέβλεφα),
to see, to look.

ὄνος, ὁ and ἡ (G. ὄνου), an ass.
ὀνίδιον, τό (G. ὀνιδίου), a little ass
(= assulus).
ὄνειος, os, on, of an ass, ass's, as-
sine.
λέγειν (λέγω, λέξω, λέλεχα), to
say.
λόγος, ὁ (G. λόγου), a word.
πονηρός, ὁ, on, evil.
μακάριος, α, on, blessed, happy.
μακαρία, ἡ (G. }
μακαρίας) } blessedness, hap-
μακαριότης, ἡ (G. } piness.
μακαριότητος) }
μακαρίζειν (μακαρίζω, μακαρίσω, με-
μακάρικα), to bless, to felicitate, to
congratulate.
λύρα, ἡ (G. λύρας), a lyre.
ὅλος, ὁ, on, whole, entire.
υἱός, ὁ (G. υἱοῦ), a son.
οὔτις, αὕτη, τοῦτο, this.
ἐνδον, within, at home.
ἔχειν (ἔχω, ἔξω and σχήσω, ἐσχηκα,
impf. εἶχον, aor. 2, ἔσχον), to
have.
πόσος; ἡ; on; how great?
ὅτι, because, that.
σῶμα, τό (G. σώματος), the body (=
corpus).
σωματικός, ὁ, on, bodily, corporeal.
τίς; τίς; τί; who? what?
Μίδας, ὁ (G. Μίδου), Midas.
ἐν, in.

1. ἐγὼ ἀκούω. 2. τὰντα ἤκουσα. 3. κούετε. 4.
ἡκούσατε. 5. ἤκουσα φωνῆς. 6. ὑμεῖς βλέπετε καὶ ἀκούετε.
7. Μίδας ὄνου ὧτα εἶχε. 8. ἐφώνησεν ὁ ἀλέκτωρ. 9. ὁ
ἔχων ὧτα ἀκούειν, ἀκούετο. 10. ἐνδον βλέπε. 11. ἄνδρες,
ἀκούσατε τοὺς λόγους μου. 12. ὄνος, λύρας ἀκούων, κινεῖ

τὰ ὧτα. 13. μακάριοι οἱ ὀφθαλμοὶ ὑμῶν, ὅτι βλέπουσι· καὶ τὰ ὧτα ὑμῶν, ὅτι ἀκούει. 14. φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα, οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, αὐτοῦ ἀκούετε. 15. τί φῆς; 16. ἐὰν (= *if*) ὁ ὀφθαλμός σου πονηρὸς ἦ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται· εἰ οὖν (= *if therefore*) τὸ φῶς τὸ ἐν σοὶ σκότος ἐστὶ, τὸ σκότος πόσον! 17. ἀμὴν ἀμὴν λέγω ὑμῖν. 18. μακαρίζομέν σε.

XIV.

θνήσκειν (θνήσκω, θανοῦμαι, τέθνηκα, αορ. 2. ἔθανον), *to die*.
 ἀποθνήσκειν (ἀποθνήσκω, ἀποθανοῦμαι, ἀποτέθνηκα, αορ. 2. ἀπέθανον), *to die*.
 θάνατος, ὁ (Γ. θανάτου), *death*.
 θνητός, ἡ, ὅν } *mortal*.
 θνητός, ὅς, ὅν }
 ἀθάνατος, ὅς, ὅν } *immortal*.
 ἀθάνατος, ἡ, ὅν }
 ἀθανασία, ἡ (Γ. ἀθανασίας), *immortality*.
 θανάσιμος, ὅς, ὅν, *deadly*.
 σοφός, ἡ, ὅν, *wise*.
 σοφία, ἡ (Γ. σοφίας), *wisdom*.
 φεύγειν (φεύγω, φεύξομαι, πέφευγα, αορ. 2. ἔφυγον), *to flee or fly*.
 φυγή, ἡ (Γ. φυγῆς), *flight* (= *fuga*).
 φυγάς, ὁ and ἡ (Γ. φυγάδος), *a fugitive; an exile*.
 φυγαδεύειν (φυγαδεύω, φυγαδεύσω, πεφυγάδευκα), *to exile, to banish* (= *ex civitate pellere*). (We sometimes find ἐκ τῆς πόλεως joined with φυγαδεύειν.)
 μένειν (μένω, μενῶ, μεμένηκα), *to remain; to last, to endure*.
 νίκη, ἡ (Γ. νίκης) } *victory*.
 νίκος, τό (Γ. νίκους = νίκους) } *triumph*.
 νικᾶειν = νικᾶν (νικῶ = νικῶ, νικήσω, νικήκα), *to conquer*.
 θυγάτηρ, ἡ (Γ. θυγατέρος = θυγατρός), *a daughter*.

εἶς, μία, ἓν (Γ. ἐνός, μιᾶς, ἑνος), *one*.
 οὐδεὶς, οὐδεμία, οὐδέν } *no one, no body, none*.
 μόνος, ἡ, ὅν, *alone, only*.
 λαίλαψ, ἡ (Γ. λαίλαπος), *a hurricane, a squall*.
 κεντέειν = κεντεῖν (κεντέω = κεντῶ, κεντήσω, κεκέντηκα), *to prick; to goad*.
 κέντρον, τό (Γ. κέντρου), *a sting; a goad*.
 κέντωρ, ὁ (Γ. κέντορος), *a goader or driver* (of horses, cattle, &c.)
 ψυχή, ἡ (Γ. ψυχῆς), *the soul*.
 ψυχικός, ἡ, ὅν, *of the soul, spiritual*.
 (Opposed to σωματικός; see preceding vocabulary.)
 μεγάλως, *greatly*.
 ἥδης, ὁ (Γ. ἥδου), *Hades, Pluto* (the god of the nether world; thence) *the lower world, the grave*.
 αὔριον, *to-morrow* (= *cras*).
 σημέρον, *to-day* (= *hodie*).
 χθές, *yesterday* (= *heri*).
 ἴσως, *perhaps*.
 ἀλλά, *but*.
 ποῦ; *where?*
 Κύρος, ὁ (Γ. Κύρου), *Cyrus*.
 Σοφοκλῆς, ὁ (Γ. Σοφοκλέους = Σοφοκλέους), *Sophocles*.
 Ευριπίδης, ὁ (Γ. Ευριπίδου), *Euripides*.
 Σωκράτης, ὁ (Γ. Σωκράτους = Σωκράτους), *Socrates*.

1. ἡμεῖς νικῶμεν. 2. ὁ ἄνθρωπος ἦν σοφός. 3. ἐγὼ ἄξω σε. 4. ἀνὴρ ἀπέθανε. 5. σοφία μόνῃ ἀθάνατος μένει. 6. τέθνηκεν ἡ θυγάτηρ σου. 7. νεφέλῃ ἄγει λαίλαπα.

8. ἡ ψυχὴ ἀθάνατος φαίνεται οὕσα. 9. οὗτοι ἔλεγον ὅτι Κῦρος τέθηκεν. 10. οὐδεὶς τὸν θάνατον ἔφυγε. 11. ποῦ σου, θάνατε, τὸ κέντρον; ποῦ σου, ἄδη, τὸ νίκος; 12. αὐριοῦ ἴσως ἀποθανεῖ. 13. ψυχὴ πᾶσα ἀθάνατος. 14. μείνον μεθ' (= with) ἡμῶν.

15. σοφὸς Σοφοκλῆς· σοφώτερος δ' Εὐριπίδης·
ἀνδρῶν δὲ πάντων Σωκράτης σοφώτατος.

ΣΥ.

διδόναι (δίδωμι, δέσω, δέδωκα), to give.

δοτήρ, ὁ (G. δοτήρος) } a giver, a donor.
δότης, ὁ (G. δότου)
δωτήρ, ὁ (G. δωτήρος)

δῶρον, τό (G. δώρου)
δωρεά, ἡ (G. δωρεᾶς)
δώρημα, τό (G. δωρήματος) } a gift.
δόσις, ἡ (G. δόσεως)

γράφειν (γράφω, γράψω, γέγραφα), to write, to draw; to write.

γραφὴ, ἡ (G. γραφῆς), a drawing, painting; a writing; Scripture.

γραφικός, ὁ, ὄν, of drawing; as if drawn or painted; picturesque, graphic.

γράμμα, τό (G. γράμματος), a written character or letter; a drawing; a writing, a treatise; a bill or account.

γραμματεὺς, ὁ (G. γραμματέως), a scribe, a secretary.

γραμματικός, ὁ, ὄν, familiar with one's letters (γράμματα); lettered, literary.

γραμμὴ, ἡ (G. γραμμῆς), a line. (A word often used by Euclid, as εὐθεῖα γραμμὴ, a straight line.)

γραμμικός, ὁ, ὄν, linear, geometrical.
χαίρειν (χαίρω, χαίρῃσω, κεχάρηκα), to rejoice, to be glad.

χαρά, ἡ (G. χαρᾶς), joy, delight.

κελεύειν (κελεύω, κελεύσω, κεκέλευκα), to order or command.

κέλευσμα, τό (G. κελεύσματος) } an order, a

κέλευμα, τό (G. κελεύματος) } command.

πλέος, α, ὄν
πλέως, α, ὄν (Attic)
πλείος, η, ὄν (Ionic) } full.
πλήρης, ης, ἐς

πληροῦν = πληροῦν (πληρῶ = πληρῶ, πληρώσω, πεπλήρωκα), to fill; to fulfill.

πλήρωσις, ἡ (G. πληρώσεως), a filling up; a fulfillment.

πλήρωμα, τό (G. πληρώματος), a complement (e. g. of a ship).

κρίνειν (κρίνω, κρίνω, κέκρικα), to judge.

κριτής, ὁ (G. κριτοῦ), a judge.

κρίμα, τό (G. κρίματος), judgment.

κριτικός, ὁ, ὄν, able to judge; critical.

κριτήριον, τό, a test (by which to judge of a thing); a criterion.

χεῖρ, ἡ (G. χειρός), a hand.

ἀγαθός, ὁ, ὄν, good.

τέλειος, α, ὄν } perfect.
τέλειος, ὁ, ὄν

ὄνομα, τό (G. ὀνόματος), a name.

ἀδελφός, ὁ (G. ἀδελφοῦ), a brother.

κύριος, ὁ (G. κυρίου), a lord; the Lord.

πάντοτε } always.
διὰ παντός = διὰ παντός

[πᾶς, πᾶσα πᾶν]

ἀνά, ὑπ.

ἀνω, ἀνωθεν.

ἄνωθεν, from above.

κάτω, down.

κάτωθεν, from below.

1. ἡ χεὶρ γραφει. 2. δὸς τὴν χεῖρά μοι. 3. σέ κελεύω μένειν. 4. δῶρόν σοι ἐγὼ τοῦτο δώσω. 5. χαῖρε. 6. δίδοτε, καὶ δοθήσεται ὑμῖν. 7. γέγραπται. 8. πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον ἀνωθέν ἐστι. 9. χαίρετε, ὅτι τὰ δνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς. 10. ἔδωκας ἡμῖν χαράν. 11. κελεύει ὁ θεός. 12. χαίρετε ἐν Κυρίῳ πάντοτε. 13. ἐχάρην ἐν Κυρίῳ μεγάλως. 14. ὑμεῖς ἐστε ἡ χαρὰ ἡμῶν. 15. καὶ ταῦτα γράφομεν ὑμῖν, ἵνα (= ut = that) ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη. 16. ὁ λέγων ἐν τῷ φωτὶ εἶναι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἔστιν. 17. ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ φωτὶ μένει. 18. μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ (= nor) τὰ ἐν τῷ κόσμῳ. 19. χαίρετον. 20. θνήσκειν μὴ λέγε τοὺς ἀγαθοὺς. 21. ἡ γραφὴ πεπλήρωται. 22. μὴ κρίνετε, ἵνα μὴ κριθήτε· ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε.

XVI.

σῶς, α, ον } *safe*.
 σῶς, —, σῶν }
 σώζεις (σῶζω, σώσω, σέσωκα), *to save*.
 σωτήρ, ὁ (ἑ. σωτήρος), *a saviour*.
 σωτηρία, ἡ (ἑ. σωτηρίας) } *safety*,
 σωτήριον, τό (ἑ. σωτη- } *salva-*
 ρίου) } *tion*.
 σωτήριος, ος, ον, *saving*.
 πίστις, ἡ (ἑ. πίστεως), *faith* (= *fidēs*).
 πιστός, ὁ, ὄν, *faithful, trusty*.
 πιστεύειν (πιστεύω, πιστεύσω, πε-
 πίστευκα), *to believe*.
 ἀπιστία, ἡ (ἑ. ἀπιστίας), *unbelief*;
faithlessness.
 ἀπιστος, ος, ον, *unbelieving; faith-*
less.
 ἀπιστέειν = ἀπιστεῖν (ἀπιστέω =
 ἀπιστῶ, ἀπιστήσω, ἠπίστηκα), *to*
discredit or distrust.
 χρίειν (χρίω, χρίσω, κέχρικα), *to anoint*.
 χρίσμα, τό (ἑ. χρίσματος), *an un-*
guent.
 χριστός, ὁ, ὄν, *anointed*.
 Χριστός, ὁ (ἑ. Χριστοῦ), *the Anointed,*
Christ.
 Ἰησοῦς, ὁ (ἑ. Ἰησοῦ), *Jesus* (a He-
 brew word, meaning *Saviour*.)

πόλις, ἡ (ἑ. πόλεως), *a city*.
 πολίτης, ὁ (ἑ. πολίτου), *a citizen*.
 πολιτεία, ἡ (ἑ. πολιτείας), *citizen-*
ship; a state (= *civitas*).
 πολιτικός, ὁ, ὄν, *civic, civil, political*.
 πολί(ε)ιν (πολί(ε)ω, πολίσω, πεπόλικα),
to found a city; to build.
 πολίδιον, τό (ἑ. πολιδίου), *a small*
town.
 τίκτειν (τίκτω, τέξω and more com-
 monly τεξομαι, τέτοκα), *to bring*
forth, to bear.
 τέκνον, τό (ἑ. τέκνου) } *a*
 τέκος, τό (ἑ. τέκεος = τέκους) } *child*.
 τοκεύς, ὁ (ἑ. τοκέως), *a parent*.
 τόκος ὁ, (ἑ. τόκου), *childbirth; off-*
spring; the produce of money,
interest.
 σὰρξ, ἡ (ἑ. σαρκός), *flesh* (= *caro*).
 σάρκινος, ὁ, ὄν } *fleshy; carnal*;
 σαρκικός, ὁ, ὄν } *sensual*.
 ὁράειν = ὁρᾶν (ὁρᾶω = ὁρῶ, ὕψομαι,
 ἐώρακα), *to see*.
 δεῖ, *it behoves* (= *oportet*).
 (μέ, σέ, &c.) δεῖ, (ἑ. I, thou, &c.)
must.
 ἔστι, *now*.
 ἵνα, *that, in order that*.

1. σῶσον σεαυτὸν (= *thyself*). 2. ἡ πίστις σου σέσωκέ σε. 3. κυριοί, τί με δεῖ ποιεῖν, ἵνα σωθῶ; 4. πίστευσον ἐπὶ τὸν Κύριον Ἰησοῦν Χριστὸν, καὶ σωθήσῃ. 5. ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ. 6. ἀνὴρ ἀνδρα, καὶ πόλις σώζει πόλιν. 7. πιστεύω τὸν Ὑἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν. 8. ἐτέχθη ὑμῖν σήμερον σωτήρ, ὃς ἐστὶ Χριστὸς Κύριος, ἐν πόλει Δαυὶδ. 9. τί (= *why*) με καλεῖτε, Κύριε, Κύριε, καὶ οὐ ποιεῖτε ὃ λέγω. 10. ἄρτι πιστεύετε; 11. ἐγὼ δὲ ὅτι (= *because*) τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι.

XVII.

κλέπτειν, (κλέπτω, κλεψω and κλέψομαι, κέκλοφα), to steal.
 κλέπτῃς, ὁ (G. κλέπτου) } a
 κλεπτήρ, ὁ (G. κλεπτήρος) } thief.
 κλεπτικός, ἡ, ὄν, *thievish*, *furtive*.
 κλοπή, ἡ (G. κλοπῆς), a theft.
 κλέμμα, τὸ (G. κλέμματος), a thing stolen; a theft.
 διακείν (διάκω, διαῶω and διαῶμαι, —) to persecute; to persecute.
 διακῃς, ὁ (G. διακῶτος) } a
 διακότηρ, ὁ (G. διακότηρος) } persecuter.
 διαῶσις, ἡ (G. διαῶσεως), a rivalry, a chase.
 δίωγμα, τὸ (G. διώγματος), that which is persecuted; a rivalry.
 πόλεμος, ὁ (G. πολέμου), battle; war.
 πολέμιος, α, ον } hostile.
 πολεμιός, ἡ, ὄν, warlike.
 πολεμέειν = πολεμῆν (πολεμέω = πολεμῶ, πολεμήσω, πεπολήμηκα) to war, to wage war, to fight.
 πολεμιστής, ὁ (G. πολεμιστοῦ) } a
 πολεμιστήρ, ὁ (G. πολεμιστήρος) } warrior.
 δυνατός, ἡ, ὄν [δύνασθαι], able, powerful; possible.
 ἀδύνατος, ος, ον, unable, powerless; impossible.
 ἄδικος, ος, ον, [δίκη]. unjust.
 ἀδικεῖν = ἀδικεῖν (ἀδικέω = ἀδικῶ, ἀδικήσω, ἡδικήκα), to be unjust; to wrong (a person).
 ἀδικία, ἡ (G. ἀδικίας), wrong, injustice.

μαίνεσθαι (μαλίνομαι, μανούμαι and μαθήσομαι, μέμνηται and μεμνημαι), to rage, to be mad.
 μανία, ἡ (G. μανίας), madness.
 μανικός, ἡ, ὄν, mad.
 μαινάς, ἡ, (G. μαινάδος), a maenad, a Bacchant. (The Bacchantes were the frenzied worshippers of Dionysus, or Bacchus.)
 λύπη, ἡ (G. λύπης), pain, sorrow, (= dolor).
 λυπέειν = λυπεῖν (λυπέω = λυπῶ, λυπήσω, λελύπηκα), to pain, to distress; (in passive) to be pained, to grieve.
 λυπηρός, α, ὄν, painful, distressing, troublesome.
 λυπρός, α, ὄν, wretched, distressed; (and sometimes = λυπηρός).
 ἀμπελος, ἡ (G. ἀμπελίου), a vine.
 ἀμπελῶν, ὁ (G. ἀμπελῶνος), a vineyard.
 πατήρ, ὁ (G. πατέρος = πατρός), a father.
 πατρικός, ἡ, ὄν }
 πατριός, α, ον } paternal;
 πατριός, ος, ον } hereditary.
 πατρός, α, ον }
 πατρός, ος, ον }
 μήτηρ, ἡ (G. μητέρος = μητρός), a mother.
 μητρικός, ἡ, ὄν }
 μήτριος, α, ον } maternal.
 μήτριος, ος, ον }
 λύκος, ὁ (G. λύκου), a wolf.
 αἰτός, ὁ (G. αἰτοῦ) }
 αἰτός, ὁ (G. αἰτοῦ) } an eagle.

αἴ, δ and ἡ (G. αἰγός), a goat.
 ἡδονή, ἡ (G. ἡδονῆς), *pleasure*.
 κλήμα, τό (G. κλήματος), a branch
 (especially of a vine).
 βούλεσθαι (βούλομαι, βουλήσομαι,
 βεβούλημαι) to be *willing*, to *wish*

(= volo). (βούλομαι always has
 βούλει, not βούλη, for 2 pers.
 sing. pres. indic.)
 ὅστις, ἥτις, ὅτι or ὅ, τι, *whosoever*,
whatever (= quicumque).
 πῇ; how? *which way?* *whither?*

1. ἐκλεψε. 2. φεύγε ἀδικίαν. 3. σὺ ἀγαπᾷς με; 4.
 πῇ φυγῶ; 5. τί με διώκεις; 6. λύκος ἀετὸν φεύγει.
 7. λύκος με ἐδίωκε. 8. οἱ πολέμοι φεύγουσι. 9. ὁ λύκος
 τὴν αἶγα διώκει. 10. μὴ κλέψῃς. 11. οἱ πολέμοι
 ἔφευγον. 12. τὰ ἀδύνατα διώκειν μακρὸν ἐστι. 13. οἱ
 λύκοι κλέπτουσι. 14. ἡδονὴν φεύγε, ἥτις λύπην τίκει.
 15. ἐγὼ εἰμι ἡ ἄμπελος ἡ ἀληθινή.

16. ἀνὴρ δίκαιός ἐστιν, οὐχ ὁ μὴ ἀδικῶν,
 ἀλλ' ὅστις ἀδικεῖν δυνάμενος, μὴ βούλεται.

17. καθὼς (= αἰ) ἡγάπησέ με ὁ Πατὴρ, καγὼ ἡγάπησα
 ὑμᾶς, μέinate ἐν τῇ ἀγάπῃ τῇ ἐμῇ. 18. ὁ ἐμὲ μισῶν, καὶ
 τὸν Πατέρα μου μισεῖ. 19. ἐγὼ εἰμι ἡ ἄμπελος, ὑμεῖς γὰρ
 κλήματα. 20. τίμα τὸν πατέρα σου καὶ τὴν μητέρα.
 21. ἄνθρωποι τὸν θάνατον φεύγοντες διώκουσι. 22. ἀγα-
 πῆσεις τὸν Κύριον τὸν Θεόν σου. 23. ἤλυθες ἐκ πολέμου.

XVIII.

πλοῦτος, ὁ (G. πλούτου), *wealthy*,
riches; (as proper name) *Plutus*
 (i.e. the god of riches).

Πλούτων, ὁ (G. Πλούτωνος) *Pluto*
 (the god of the nether world;
 the same as Hades).

πλούσιος, α, ον, *rich, wealthy*.

πλουτέειν = πλουτεῖν (πλουτέω =
 πλουτῶ, πλουτήσω, πεπλούτηκα),
 to be *rich*, to be *wealthy*.

πλουτίζειν (πλουτίζω, πλουτίσω,
 πεπλούτηκα), to *make rich*, to
enrich.

ἐπλουτος, ος, ον, *without riches, un-
 wealthy*.

κόπτειν (κόπτω, κόψω, κέκοφα, and
 perf. 2. κέκοπα), to *hew*; to *strike*
 or *knock*; to *knock at*.

κόπος, ὁ (G. κόπου), a *beating*; *suf-
 fering*; *toil*.

εύκοπος, ος, ον, *with easy labour; easy*.
εύκόπως, easily.

δυσκόπως, *hardly, with difficulty*.

εὐκοπία, ἡ (G. εὐκοπίας), *ease* (of
 labour).

ἐρχεσθαι (ἐρχομαι, ἐλεύσομαι, ἐλή-
 λυθα, aor. 2. ἤλυθον = ἦλθον), to
come.

ἐλευσις, ἡ (G. ἐλεύσεως), a *coming*,
advent.

προσέρχεσθαι (προσέρχομαι, προσε-
 λεύσομαι, προσελήλυθα), to *come*
 to, to *approach*.

προσέλευσις, ἡ, a *coming to*, an *ap-
 proach*.

προσῆλυτος, ὁ (G. προσηλύτου), one
 who has come to (a place), a
stranger; one who has come over
 to (Judaism), a *convert*, a *pro-
 selyte*.

εἰσέρχεσθαι, to *come into*, to *enter*.

εἰσέλευσις, ἡ, a *coming into*, an *en-
 trance*.

ἐξέρχεσθαι, to *come out of*.

ἐξέλυσαι, *a coming out* (This word is of rare occurrence; ἔξοδος, from ὁδός, ἡ, "a way," is used instead.)

ἀπέρχεσθαι, *to depart*.

ἀπέλευσις, ἡ, *a departure* (= ἔξοδος).

διέρχεσθαι, *to go through*.

μάχεσθαι (μάχομαι, μαχέσσομαι and μαχήσομαι and μαχοῦμαι, μεμάχημαι and μεμάχεσμαι), *to fight*.

μάχη, ἡ (G. μάχης), *a fight*.

μαχητής, ὁ, (G. μαχητοῦ), *a fighter, a warrior*.

μάχιμος, ὁ, *fit for battle, warrior-like*, *war-máchiμος, ὁ, ὄν, like, soldierly*.

μαχητικός, ὁ, *warrior-like; pug-nacious*.

ἄμαχος, ὁ, *not to be fought with; unconquer-able; peaceful*.

σπεύδειν (σπεύδω, σπεύσω, ἔσπευκα), *to hasten* (trans.); *to make haste* (intrans.)

σπουδή, ἡ (G. σπουδῆς), *haste; zeal; earnestness*.

σπουδαῖος, α, ὄν, *in haste; zealous; earnest*.

σπουδάειν (σπουδάω, σπουδάσω, ἔσπουδάκα), *to be busy or earnest* (intrans.); *to do (a thing) earnestly* (trans.)

βραδύς, εἶα, ὅ, *slow* (= tardus).

βραδέως, *slowly*.

βραδυτής, ἡ (G. βραδυτήτος) } *slow-*
βράδος, τό (G. βράδεος = } *ness*.
βράδους)

βραδύνειν (βραδύνω, βραδύνω, —),

to make slow, to delay (trans.); *to be slow, to loiter* (intrans.)

ταχύς, εἶα, ὅ, *quick*.

ταχέως, *quickly*.

ταχυτής, ἡ, (G. ταχυτήτος) } *quick-*
τάχος, τό, (G. τάχεος = } *ness*.
τάχους)

ταχύνειν (ταχύνω, ταχύνω, —), *to make quick, to hasten* (trans.); *to be quick, to make haste* (intrans.)

ἀρπάζειν (ἀρπάζω, ἀρπάσω, ἤρπακα), *to snatch away; to seize; to plunder*.

ἀρπαγή, ἡ (G. ἀρπαγῆς), *rapine; booty*.

ἀρπαξ, αξ, αξ (G. ἀρπαγος, ὁ, ὄν), *rapacious* (= rapax).

θύρα, ἡ (G. θυρας), *a door*.

ἐθέλειν = θέλειν (ἐθέλω = θέλω, ἐθελήσω = θελήσω, ἠθέληκα), *to will, to wish, to desire*.

κακός, ὁ, ὄν, *bad*.

Βασιλεία, ἡ (G. βασιλείας), *a king-dom*.

κάμηλος, ὁ and ἡ (G. καμήλου), *a camel*.

δεῦρο, *hither*.

τρυνάειν = τρυπάν (τρυνάω = τρυ-πῶ, τρυπήσω, τετρύνηκα), *to bore, to pierce through*.

τρύπημα, τό, *a hole* (bored in any-thing); *the eye* (of a needle).

ράπτειν (ράπτω, ράψω, —) *to sew or stitch*.

ραπτός, ὁ, ὄν, *sewn, stitched*.

ραφή, ἡ, *a seam*.

ραφίς, ἡ, (G. ραφίδος), *a needle*.

1. ἔρχου. 2. ἔρχεσθω. 3. τὴν θύραν κόψω. 4. οὐκ ἐγὼ ἤλυθον δεῦρο μαχησόμενος. 5. οὐκ ἐθέλω πλουτεῖν. 6. σπεύδε βραδέως. 7. εἰ βούλει ἀγαθὸς εἶναι, πρῶτον πίσ-τευσον ὅτι (= that) κακὸς εἶ. 8. Πλούτων Περσεφόνην ἤρπασε. 9. τίς ἐσθ' ὁ κόπτων τὴν θύραν; 10. μὴ σπεύδετε πλουτεῖν. 11. Πτολεμαῖος ὁ Λάγου ἔλεγεν, ἀμεινον (= better) εἶναι πλου-τίζειν ἢ (= than) πλουτεῖν. 12. οὐδεὶς ἐπλούτησε ταχέως, δί-καιος ὢν. 13. ἐκ πυρὸς Ἰλιακοῦ ἤρπασεν Αἰνείας πατέρα. 14. ἀγαπητοί, ἀγαπῶμεν ἀλλήλους· ὅτι ἡ ἀγάπη ἐκ τοῦ Θεοῦ ἐστι. 15. ὁ Ἰησοῦς εἶπε· ἀμὴν λέγω ὑμῖν, ὅτι δυσκόπως πλούσιος

εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· πάλιν δὲ λέγω ὑμῖν· εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ραφίδος διελθεῖν, ἢ πλοῦσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. 16. τίς ἄρα δύναται σωθῆναι; 17. παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατά ἐστι.

XIX.

βασιλεὺς, ὁ (G. βασιλέως), a king.
 βασίλεια, ἡ (G. βασιλείας), a queen.
 βασιλεία, ἡ (G. βασιλείας), a kingdom.
 βασιλεῖον, τό (G. βασιλείου), a palace.
 (Generally used in the plural.)

βασιλείος, ὁ, ὄν }
 βασιλείος, α, ὄν } *kingly, royal.*
 βασιλικός, ὁ, ὄν }
 βασιλικῶς, *royally, like a king.*
 βασιλεύειν (βασιλεύω, βασιλεύσω, βα-

βασιλευκα), to be king, to reign; to rule over.

τέλος, τό (G. τέλεος = τέλους), an end; completion.

τέλειος, α, ὄν } *complete; perfect.*
 τέλειος, ὁ, ὄν } (See vocab. xv.).

τελειεῖν = τελειοῦν (τελειόω = τελειῶ, τελειώσω, τετελειώκα), to make perfect; to complete; to accomplish.

τελευτή, ἡ (G. τελευτῆς), a fulfilment or accomplishment; an end or finish.

τελευτᾶν = τελευτᾶν (τελευτᾶω = τελευτῶ, τελευτήσω, τετελευτήκα), to accomplish; to end, to finish.

τὸν βίον τελευτᾶν to finish life, to die. (The words τὸν βίον of this phrase are often understood.)

τελευταῖος, α, ὄν, last, extreme.

μαθάνειν (μαθάνω, μαθήσομαι, μαθήκα, αογ. 2. ἔμαθον), to learn.

μαθητής, ὁ (G. μαθητοῦ), a learner, a disciple (=discipulus).

μάθησις, ἡ (G. μαθήσεως), learning, the acquisition of knowledge.

μαθητικός, ὁ, ὄν, fond of learning.

μάθημα, τό (G. μαθήματος), something learned, a lesson; science. (In this last signification, the plural is most commonly employed.)

μαθηματικός, ὁ, ὄν, scientific.

θῆρ, ὁ (G. θηρός), a wild beast.

θηρίον, τό (G. θηρίου), a wild beast.

(This is, in form, a diminutive of θῆρ; but in meaning it is quite synonymous with θῆρ, and is more common in prose.)

θῆρα, ἡ, the chase.

θηρεύειν (θηρεύω, θηρεύσω and θηρεύσομαι, τεθῆ-
 ρευκα) } *to hunt.*

θηράειν = θηρᾶν (θηράω = θηρῶ, θηρᾶσω and θη-
 ράσομαι, τεθῆρακα) }

θηρευτής, ὁ (G. θηρευτοῦ) } *a*
 θηρευτήρ, ὁ (G. θηρευτῆρος) } *hunter.*

θηρατής, ὁ (G. θηρατοῦ) }
 θηρατήρ, ὁ (G. θηρατῆρος) }

ἄγρος, ὁ (G. ἀγροῦ), a field, land; the country (= ager).

ἄγριος, α, ὄν } *rustic; savage, wild.*
 ἄγριος, ὁ, ὄν }

γυμνός, ὁ, ὄν, naked, unclad; thinly clad.

γυμνᾶν = γυμνοῦν (γυμνῶω = γυμνῶ, γυμνώσω, γεγυμνώκα), to strip.

γυμνάζειν (γυμνάζω, γυμνάσω, γεγυμνᾶκα), to train naked; to exercise in athletic feats; to exercise.

γυμνάσιον, τό (G. γυμνασίου), a school for athletic exercises, a gymnasium.

γυμναστής, ὁ (G. γυμναστοῦ), a gymnastic instructor, a trainer.

ποταμός, ὁ (G. ποταμοῦ), a river.

ποταμῖος, α, ὄν } *of a river, river*
 ποταμῖος, ὁ, ὄν } (adj.)

αἰών, ὁ (G. αἰῶνος), a period of time (long or short); a lifetime; eternity (= ævum).

αἰώνιος, ὁ, ὄν } *eternal.*
 αἰώνιος, α, ὄν }

παράδεισος, ὁ (G. παραδείσου), a park; paradise.
μέγας, μεγάλη, μέγα, great.
πηγή, ἡ (G. πηγῆς), a spring, a fountain, a source. (Generally used in the plural.)

ἔτος, τό (G. ἔτεος = ἔτους), a year.
ἐτήσιος, os, on, for a year; annual.
ρεῖν = ρεῖν (ῥέω = ῥώ, ρεύσομαι and ρυήσομαι, ἐρρήκα), to flow.
δώδεκα, twelve.
Ιουδαῖος, ὁ, a Jew.

1. ἐτελεύτησε Δαρεῖος. 2. βουλεῖ μαθεῖν. 3. Ἀλέξανδρος ἐτελεύτησε βασιλεύσας ἔτη δώδεκα. 4. Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων. 5. οὗτος ἐστὶν ὁ βασιλεὺς τῶν Ἰουδαίων. 6. ὁ Ἰησοῦς εἶπεν ἅμην λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ. 7. ἐλθέτω ἡ βασιλεία σου. 8. βασιλεύσει εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. 9. ὦ βασιλεῦ, δὲ αἰῶνος βασιλεύσοις. 10. ἔνταῦθα Κύρῳ βασιλεία ἦν καὶ παράδεισος μέγας, ἀγρίων θηρίων πλήρης, ἃ ἐκεῖνος ἔθηρευεν ἀπὸ ἵππου ὁπότε γυμνάσαι βούλοιοτο ἑαυτὸν τε καὶ τοὺς ἵππους· διὰ μέσον δὲ τοῦ παραδείσου ρεῖ ὁ Μαίανδρος ποταμός· αἱ δὲ πηγαὶ αὐτοῦ εἰσὶν ἐκ τῶν βασιλείων· ρεῖ δὲ καὶ διὰ τῆς Κελαινῶν πόλεως. Ἔστι δὲ καὶ μεγάλου βασιλέως βασιλεία ἐν Κελαιναῖς ἐπὶ ταῖς πηγαῖς τοῦ Μαρσίου ποταμοῦ· ρεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως. 11. παρὰ βασιλέως πολλοὶ πρὸς Κύρον ἀπήλθον, ἐπειδὴ πολέμοι ἀλλήλοις ἐγένοντο.

XX.

γέρων, ὁ (G. γέροντος), an old man.
γερονσία, ἡ (G. γερουσίας), a senility.
(Like senatus from senex.)

γῆρας, τό (G. γῆραος = γήρως), old age.

γηραιός, ὁ, ὄν } aged.
γηραιός, os, ὄν }

γηράσκειν (γηράσκω, γηράσω and γηράσομαι, γεγήρακα, aor. 1. ἐγήρασα and ἐγήρανα), to grow old.

νέος, α, on } young; new.
νέος, os, on }

νεότης, ἡ (G. νεότητος), youth.

νεοσσός, ὁ (G. νεοσσού) } a young bird;
νεοττός, ὁ (G. νεοττού) } a young child.

νεοσιὰ, ἡ (G. νεοσιᾶς) } a bird's nest;
νεοττιὰ, ἡ (G. νεοττιᾶς) } a brood.

νεοσσεῖν (νεοσσεύω, νεοσσεύω,

νεοδσσευκα), to hatch; to build a nest.

νεανίας, ὁ (G. νεανίου), a young man, a youth.

νεᾶνις, ἡ (G. νεανίδος), a young woman, a maiden.

νεανίσκος, ὁ (G. νεανίσκου), a young man (up to about forty years of age).

νεανικός, ἡ, ὄν } youthful; fresh;
νεαρός, ὁ, ὄν } spirited.

νεά(ειν) νεά(ω, νεᾶσω, νεᾶσκα), to be young; to grow young again.

τέρπειν (τέρπω, τέρω, —), to delight.

τερπνός, ἡ, ὄν, delightful, pleasing, merry.

τερπνότης, ἡ (G. τερπνότητος), delightfulness.

τέρψις, ἡ (G. τέρψεως), enjoyment, delight.

διδάσκειν (διδάσκω, διδάξω, δεῖ-
δαχα), to teach.

διδάσκαλος, ὁ and ἡ, (G. διδασκάλου),
a teacher.

διδάξις, ἡ (G. διδάξεως) }
διδασχῆ, ἡ (G. διδασχῆς) } teaching;
διδασκαλία, ἡ (G. δι- } education.
δασκαλίας)

διδασκαλικός, ἡ, ὄν, instructive.

χορός, ὁ (G. χοροῦ), a dance (gen-
erally accompanied with song);
a band of dancers (or singers,
or of both); a chorus.

χορεία, ἡ (G. χορείας), a dance
(generally with song or music).

χορείος, α, ὄν }
χορικός, ἡ, ὄν } choral.

χορεύειν (χορεύω, χορεύσω and χο-
ρεύσομαι, κεχόρευκα), to dance
(in chorus).

χορευτής, (G. χορευτοῦ), a choral
dancer.

βαρὺς, εἰα, ὅ, heavy, burdensome
(= gravis).

βάρος, τό (G. βάρους =
βάρος.

βαρύτης, ἡ (G. βαρύτη-
τος) } weight,
} heaviness.

βαρύνειν (βαρύνω, βαρυνῶ—), to load,
to weigh down.

δηλός, η, ὄν, evident, plain, certain.

ἄδηλος, ὄς, ὄν, obscure; uncertain.

δηλόειν = δηλοῦν (δηλῶς = δηλῶ,
δηλώσω, δεδήλωκα), to make plain.

ἄδηλόειν = ἀδηλοῦν, to obscure.

κείσθαι (κείμεαι, κείσομαι —), to be
laid; to lie.

κεφαλῆ, ἡ (G. κεφαλῆς), }
καρὰ, τό (G. τοῦ and } the head.
rarely τῆς κρατὸς, as
if from ὁ or ἡ κράς)

κεφάλαιος, α, ὄν, head, chief, capital.
ἀποκεφαλίζειν, to behead.

φίλος, η, ὄν, dear (adj.); friend
(subst.; just like amicus).

φιλία, ἡ (G. φιλίας), friendship
(= amicitia).

φιλέειν = φιλεῖν (φιλέω = φιλῶ,
φιλήσω, πεφιλήκα), to love.

ἄχος, τό (G. ἄχους = ἄχους), an
ache, a distress.

ἄχθος, τό (G. ἄχθεος = ἄχθους), a
burden; affliction.

ἄχθεσθαι (ἄχθομαι, ἄχθέσομαι
and ἄχθήσομαι and ἄχθεσθήσομαι,
ἤχθημαι), to be burdened; to be
afflicted.

θρίξ, ἡ (G. τριχός), hair.

σκέπτεσθαι (σκέπτομαι, σκέψομαι,
ἔσκεμμαι), to look about; to con-
sider, or reflect upon.

σιγντικός, ἡ, ὄν, reflective; thought-
ful; cautious; incredulous; super-
stitious.

σκοπέειν = σκοπεῖν (σκοπέω =
σκοπῶ, —, —), see σκέπτεσθαι.

σκοπός, ὁ (G. σκοποῦ), a looker-out,
a watchman.

σκόπελος, ὁ (G. σκοπέλου), a look-
out place; an eminence; a rock;
a mountain-peak (= scopolus).

φρήν, ἡ (G. φρενός), the mind, soul.

ικνεῖσθαι (ικνέομαι, ἵξομαι, ἵγμαι), to
come.

ἀφικνεῖσθαι, to come (from one place
to another); to arrive.

Ἄιτνη (G. Ἄιτνης), Ἔτνα (the burn-
ing mountain in Sicily).

ἀεὶ }
ἀει } always.

ὥσπερ, as, just as.

1. διδάσκομεν ἀλλήλους.
2. χαῖρε, κύριε.
3. τίς εἶ
σύ;
4. ὁ χρόνος διδάσκει πάντα.
5. σὲ κελεύω μένειν.
6.
τέρπομαι φρένα.
7. ὄνομά σοι τί ἐστί;
8. δίδασκέ με.
9. μέγας ἐστὶ Θεός, οὐδὲ γηράσκει.
10. τίμες ἐστέ;
11.
ὄνομά σου λέγε μοι.
12. ὁ πατὴρ καὶ μήτηρ ἐτετελευτήκεσαν.
13. γηράσκω αἰεὶ πολλὰ διδασκόμενος.
14. ὁ γέρον νέος
ἐγένετο· ὁ δὲ νέος ἀδελον εἰ εἰς γῆρας ὠφίλεται.
- 15.

τί τοῦτο, ὦ Αλέξανδρε, καὶ σὺ τέθνηκας, ὥσπερ καὶ ἡμεῖς ἅπαντες;

16. φιλῶ γέροντα τερπνόν,
 φιλῶ νέον χορευτήν.
 γέρων δ' ὅταν χορεύῃ,
 τρίχας γέρων μὲν ἔστι,
 τὰς δὲ φρένας νεάζει.

17. ἡ νεότης μοι φίλον· ἄχθος δὲ τὸ γῆρας αἰεὶ.
 βαρύτερον Ἀιτῆς σκοπέλων ἐπὶ (= ὕρον) κρατὶ κεῖται.

XXI.

πίνειν (πίνω, πίομαι and πιούμαι,
 πέπωκα, aor. 2. ἔπιον), to drink.
 πιπίσκω (πιπίσκω, πίσω, —), to give
 to drink.
 πότης, ὁ (G. πότου), a drinker; a
 drunkard.
 πόσις, ἡ (G. πόσεως), a drinking.
 πῶμα, τό (G. πώματος), a draught.
 ποτόν, τό (G. ποτοῦ), drink.
 πότος, ὁ (G. πότου), a drinking-
 bout, a carousal.
 ποτός, ἡ, ὄν, drinkable.
 φιλοπότης, ὁ (G. φιλοπότου), a lover
 of drink, a drinker.
 φιλοποσία, ἡ (G. φιλοποσίας), love of
 drink.
 οἶνος, ὁ, wine (= vinum).
 ἰνός, ὁ (G. οἶνου) } a wine-
 πότου } drinker,
 οἶνοποτῆς, ὁ (G. οἶνο- } a wine-
 ποτῆρος } bibber.
 οἶνεσθαι = οἶνουσθαι (οἶνδομαι =
 οἶνούμαι, οἶνώσομαι, φῶμαι), to get
 drunk, to be drunk.
 ἀριθμός, ὁ (G. ἀριθμοῦ), a number.
 ἀριθμέειν = ἀριθμεῖν (ἀριθμέω =
 ἀριθμῶ, ἀριθμῆσα, ἡριθμηκα,) to
 number, to count.
 ἀριθμητής, ὁ (G. ἀριθμητοῦ), a
 counter, a calculator.
 ἀριθμητικός, ἡ, ὄν, skilled in calcula-
 tion; arithmetical.
 τέμνειν (τέμνω, τεμῶ, τέμηκα, aor.
 2, ἔταμον and ἔτεμον), to cut.
 ἀποτέμνειν, to cut off.

γῆ, ἡ (G. γῆς) } earth, the
 γαῖα, ἡ (G. γαῖας) } earth.
 ἄλς, ὁ (G. ἄλος), salt (= sal).
 ἄλς, ἡ (G. ἄλός) } the sea.
 θάλασσα, ἡ (G. θαλάσσης) }
 θαλάσσιος, α, ὄν } marine.
 θαλάσσιος, ος, ὄν }
 κατὰ γῆν, by land.
 κατὰ θάλασσαν, by sea.
 ἄστρον, τό (G. ἄστρον), a star. (Ge-
 nerally used in the plural, "the
 stars".)
 ἀστερεῖς, εσσα, ἐν, starry.
 ἡμέρα, ἡ (G. ἡμέρας) } a day.
 ἡμῆρ, τό (G. ἡμέρας) }
 ἡμέριος, ος, ὄν } ephemeral (i. e.,
 ἡμερήσιος, ος, ὄν } lasting only for
 ἡμερήσιος, α, ὄν } a day).
 ἡμερέειν (ἡμερεύω, ἡμερεύσω, ἡμέ-
 ρευκα), to spend the day.
 καθημέριος, ος, ὄν } daily.
 καθημέριος, α, ὄν }
 αἶρα, ἡ (G. αἶρας), a breeze.
 δένδρον, τό (G. δένδρου), a tree.
 σελήνη, ἡ (G. σελήνης), the moon.
 εἰταῖρος, ὁ (G. εἰταῖρου), a comrade,
 a companion.
 εἰταῖρα, ἡ (G. εἰταῖρας), a female com-
 panion.
 εἰταιρικός, ἡ, ὄν, social.
 εἰταιρίζω (εἰταιρίζω, εἰταιρίσω, ἡταιρί-
 κα), to be a companion to (any one).
 εἰταιρεία, ἡ (G. εἰταιρείας), com-
 panionship; an association, a club.

ἡδύς, ἡδεΐα, ἡδύ, *sweet*.
 ἡδύτης, ἡ (G. ἡδύτης), *sweetness*.
 ἡδυσμα, τό (G. ἡδύσματος), *a relish*
or seasoning.
 ἡδύνειν (ἡδύνω, ἡδυνῶ, —), *to sweeten*;
to season.
 ἡδονή, ἡ, *pleasure*.
 θρόνος, ὁ (G. θρονου), *a throne*.
 θρονίζειν (θρονίζω, θρονίσω, τεθρό-
 νικα), *to enthronize*.
 ἥλιος, ὁ (G. ἥλου), *the sun*.

δεξιός, ὁ, ὄν, *right, right-hand* (= *dexter*).
 ἀριστερός, ὁ, ὄν } *left, left-hand* (= *sinister*).
 εὐάνυμος, ὁ, ὄν } *sinister*.
 πολιορκεῖν = πολιορκεῖν (πολιορκέω
 = πολιορκῶ, πολιορκήσω and πολιορκήσομαι, πεπολιόρκηκα), *to besiege*, *to beleaguer*, *to invest*.
 πολιορκία, ἡ (G. πολιορκίας), *a siege*.
 ἀμφι, ὅν *both sides of, round about*.

1. ἔσκοτίσθη ὁ ἥλιος. 2. ὁ Θεὸς ἐποίησε τὸν οὐρανὸν, καὶ τὴν γῆν, καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς. 3. ἔσεσθε ὑμεῖς τέλειοι, ὥσπερ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστιν. 4. ἄστρα φαίνεται ἐν οὐρανῷ ἀμφὶ σελήνην. 5. ὁ οὐρανὸς θρόνος ἐστὶ τοῦ Θεοῦ. 6. οὐ κλέψει. 7. τοὺς γονεῖς τίμα. 8. αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἡριθμημέναι εἰσὶ. 9. ἐπλήσθησαν αἱ ἡμέραι. 10. οὐκ εἰμ' οἰνοπότης. 11. ἡδὺ μὲν ἐστὶ θάλασσαν ἀπὸ γῆς δρᾶν. 12. ἐνταῦθα Κύρου ἀποτέμενται ἡ κεφαλὴ καὶ ἡ χεὶρ ἡ δεξιὰ. 13. Πλάτων ἔφησεν ἐκ τοῦ πυρὸς εἶναι τὴν σελήνην, Ἀριστοτέλης, ἴδιον (= *its own*) αὐτὴν ἔχειν φῶς· Θαλῆς δὲ πρῶτος ἔφη ὑπὸ τοῦ ἡλίου αὐτὴν φωτίζεσθαι. 14. λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν· οἶνον οὐκ ἔχουσι. 15. ὁ ἥλιος σκοτισθήσεται. 16. ὁ Κῦρος ἐπολιόρκει Μιλητον καὶ κατὰ γῆν καὶ κατὰ θάλατταν.

17. ἡ γῆ μέλαινα πίνει,
 πίνει δὲ δένδρε' αὐτήν.
 πίνει θάλασσα δ' αὖρας,
 ὁ δ' ἥλιος θάλασσαν,
 τὸν δ' ἥλιον σελήνην.
 τί μοι μάχεσθ' ἔταιροι,
 καὐτῷ θέλουσι πίνειν;

XXII.

στρατός, ὁ (G. στρατοῦ) } *an army*.
 στρατιά, ἡ (G. στρατιᾶς) }
 στρατεία, ἡ (G. στρατείας), *a campaign*.
 στράτευμα, τό (G. στρατεύματος), *an expedition*; *a corps d'armée*; *an army*.
 στρατεύειν (στρατεύω, στρατεύσω,

ἐστράτευκα), *to make an expedition*; *to serve in the army*.
 στρατιώτης, ὁ (G. στρατιώτου), *a soldier*.
 στρατηγός, ὁ (G. στατηγῶν), [*ἄγειν*] *the leader of an army, a general* (= *dux*).
 στρατηγείν = στρατηγεῖν (στρατηγέω

=στρατηγῷ, στρατηγήσω, ἐστρατηγήκα, to be general over.

στρατηγεῖον, τό (G. στρατηγείου), a general's tent (=prætorium).
λείπειν (λείπω, λείψω, λέλοιπα), to leave.

ἀπολείπειν (ἀπολείπω, ἀπολείψω, ἀπολέλοιπα), to leave behind; to forsake or desert.

ἀπόλειψις, ἡ (G. ἀπολείψεως), a desertion.

νύξ, ἡ (G. νυκτός), night.

νυκτερινός, ὁ, ὄν, nocturnal.

νυκτερεῖν (νυκτερεύω, νυκτερέωσω, νενυκτέρευκα), to spend the night; to watch at night.

δείπνον, τό (G. δείπνου), dinner.

δειπνέειν=δειπνεῖν (δειπνέω=δειπνῶ, δειπνήσω and δειπνήσομαι, δεδείπνηκα and δεδείπνω), to dine (i. e. to take dinner).

δειπνίζειν (δειπνίζω, δειπνίσω, δεδείπνυκα), to dine (i. e. to give a dinner to, to entertain at dinner).

καλέειν=καλεῖν (καλέω=καλῶ, καλέσω, κέκληκα), to call.

συγκαλέειν=συγκαλεῖν, to call together.

καλέσις, ἡ (G. κλήσεως), a call, an invitation.

κλητήρ, ὁ (G. κλητήρος), a caller, a summoner.

κλητεύειν (κλητεύω, κλητεύσω, κέκλητευκα), to summon.

φόβος, ὁ (G. φόβου), fear.

φοβέειν=φοβεῖν (φοβέω=φοβῶ, φοβήσω, πεφόβηκα), to intimidate.

φοβερός, ὁ, ὄν, fearful (i. e. either causing fear, "dreadful, formidable;" or, entertaining fear, "timid, apprehensive").

κτείνειν (κτείνω, κτενῶ, ἐκτονα and ἐκτακα, aor. 2, ἐκτανον)

ἀποκτείνειν,

κατακτείνειν,

} to kill,

ὁμός, ἡ, ὄν, the same; common (i. e. equally belonging to more than one).

ὁμοιος, α, ὄν, } of the same sort,
ὁμοιος, ὄς, ὄν, } like.

ὁμοιότης, ἡ (G. ομοιότητος), similarity.

ὁμοιεῖν=ὁμοιοῦν (ὁμοίω=ὁμοιῶ, ὁμοιώσω, ὁμοιώκα), to liken, or compare.

ὁμοίωμα, τό (G. ὁμοιώματος), a likeness.

νόος=νοῦς, ὁ (G. νόου=νοῦ), mind.

μόνοια, ἡ (G. ὁμονοίας), sameness of mind; unanimity.

ὁμόσους=ὁμόνους, unanimous.

ὁμονοεῖν=ὁμονοεῖν, to be unanimous; to agree.

βάλλειν (βάλλω, βαλῶ, βέβληκα), to throw, to cast.

ἀποβάλλειν, to throw or cast away.

ἐμβάλλειν, to throw or cast in.

ἔξεστι, it is allowed (= licet).

ἐξουσία, ἡ (G. ἐξουσίας), authority; power.

πολύς, πολλή, πολύ (G. πολλοῦ, πολλῆς, πολλοῦ), much; many.

μᾶλα, much, very (positive & verb).

μᾶλλον, more, rather (comparative).

μάλιστα, most, chiefly (superlative).

περισσός, ὁ, ὄν, excessive, superfluous.

οὐδὲν περισσότερον, nothing more, nothing further.

γέεννα, ἡ (G. γένενης), hell.

ἐνταῦθα, there, here.

ἐντεῦθεν, thence, hence.

ναί, yea, yea.

εἴκοσι, twenty.

ὄμμα, τό (G. ὀμματος), the eye (= ὀφθαλμός).

ὕποδεικνύειν (ὕποδεικνύμι, ὕποδειξω, ὕποδειδοίκα), to show (secretly); to give a hint of.

σεαυτοῦ, ἡς, of thyself. (Used only in masc. and fem. of gen., dat., and acc. singular.)

1. νύξ στρατὸν σώσει.
2. μὴ φοβοῦ.
3. μὴ φοβήθητε.
4. ἐδεδειπνήκεσαν οἱ στρατιῶται.
5. πολλοί σε μισήσουσιν,
- εἰ σεαυτὸν φιλήσ.
6. οἱ πολέμοι φοβηθήσονται.
7. Κύρος

δὲ συγκαλέσας τοὺς στρατηγοὺς εἶπεν· ἀπολελοίπασιν ἡμᾶς
 Ξενίας καὶ Πασίων. 8. ἄνδρες ἔστε, φίλοι. 9. ἡ τῶν
 στρατηγῶν ὁμόνοια μάλιστα τοὺς πολεμίους ἐνίκησε. 10.
 ἐνταῦθ' ἔμεινεν ὁ Κύρος καὶ ἡ στρατιὰ ἡμέρας εἴκοσιν· οἱ
 γὰρ στρατιῶται οὐκ ἔφασαν ἵνα τοῦ πρόσω. 11. ἐμοὶ
 πάντα φόβου πλέα ἐν ὁμμασι φαίνεται. 12. ὁ Θεὸς ἦλθεν
 ἐπὶ γῆν ἐξ οὐρανοῦ. 13. ὃν φιλεῖ Θεὸς, ἀποθνήσκει νέος.
 14. εἶπεν ὁ Θεὸς, γενέσθω φῶς, καὶ ἐγένετο· γενέσθω γῆ,
 καὶ ἐγένετο. 15. λέγω ὑμῖν τοῖς φίλοις μου· μὴ φοβήθητε
 ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἔχόντων
 περισσώτερόν τι ποιῆσαι. Ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε·
 φοβηθῆτε τὸν, μετὰ τὸ ἀποκτεῖναι, ἐξουσίαν ἔχοντα ἐμβαλεῖν
 εἰς τὴν γέενναν· ναί, λέγω ὑμῖν, τοῦτον φοβηθῆτε. 16. μὴ
 φοβεῖσθε.

XXIII.

δοκεῖν = δοκεῖν (δοκέω = δοκῶ,
 δόξω and δοκήσω, δεδόκηκα), to
 think.

δοκεῖ μοι, it seems to me; it seems
 good to me.

δόξα, ἡ (G. δόξης), a thought or
 opinion; good opinion; glory.

δοξάζειν, to hold an opinion of; to
 glorify.

βραχύς, εἶα, ὅ, short.

βραχύτης, ἡ (G. βραχύτης), short-
 ness.

βραχύνειν, to shorten.

μακρός, ὁ, ὄν, long.

μήκος, τό (G. μήκος =
 μήκος) } length.
 μακρότης ἡ (G. μακρό-
 τητος)

μηκύνειν } to lengthen.
 μακρύνειν }

πόα, ἡ (G. πόας) } grass, fodder.
 ποία, ἡ (G. ποίας)

ποιμήν, ὁ (G. ποιμένος, V. ποιμήν), a
 herdsman, a shepherd.

ποίμνη, ἡ (G. ποίμνης), a herd, a
 flock.

ποιμαίνειν, to be a shepherd; to
 tend; to guide.

ποιμῶν, ὁ (G. ποιμῶνος), a shep-

herd (of his people); a ruler, or
 prince.

ἄγγελος, ὁ and ἡ (G. ἀγγέλου), a
 messenger; an angel.

ἀγγέλλειν (ἀγγέλλω, ἀγγελῶ, ἡγγελ-
 κα), to announce; to bring a
 message.

ἄγγελία, ἡ (G. ἀγγε-
 λίας) } a message.
 ἄγγελμα, τό (G. ἄγ-
 γέλματος)

εὐαγγέλιον, τό (G. εὐαγγελίου) a
 messenger's reward (for bringing
 good news); good news; the
 gospel.

εὐαγγελιστής, ὁ (G. εὐαγγελιστοῦ),
 a bringer of good tidings; an
 evangelist.

εὐαγγελί(ε)σθαι, to bring good tidings.
 λαός, ὁ (G. λαός, D. λαί, A. λαόν) a
 stone.

λαός, ὁ (G. λαοῦ, D.
 λαῶ, A. λαόν) } people.
 λεώς, ὁ (G. λεῷ, D.
 λεῶ, A. λεών and
 λεῷ)

λαλέειν = λαλεῖν, to talk; to say.

λαλία, ἡ (G. λαλίας), talkativeness.

λάλημα, τό (G. λαλήματος), talk.

λαλητής, ὁ (G. λαλητοῦ), a *talker*, a *chatterbox*.

λαλητικός, ἡ, ὃν } *talkative*, *loqua-*
 λᾶλος, ος, ον } *cious*
 καλός, ἡ, ὃν, *beautiful*; *honourable*;
good.

κάλλος, τό (G. κάλλεος = κάλλους), *beauty*.

καλλίνικος, ος, ον [νίκη], *glorious in victory*.

καλλίπλουτος, ος, ον [πλούτος], *adorned with riches*.

καλλύνειν } *to beautify*.
 καλλωπίζειν }

καλλοπιστής, ὁ (G. καλλοπιστοῦ), a *dandy* or *beau*.

καλλόπισμα, τό (G. καλλοπίσματος), *an ornament*.

πούς, ὁ (G. ποδός), a *foot*.

ὑποπόδιον, τό (G. ὑποποδίου), a *foot-stool*.

ἔρδειν and ἔρδειν (ἔρδω and ἔρδω, ἔρξω and ἔρξω, ἔργα), *to work*; *to perform*.

ἔργον, τό (G. ἔργου), a *work*.

ἐργάτης, ὁ (G. ἐργάτου), a *workman*.

ἐργατικός, ἡ, ὃν } *active*, *hard-*
 ἐργαστικός, ἡ, ὃν } *working*.

ἐργαστήριον, τό (G. ἐργαστηρίου), a *workshop*.

ἐργαλεῖον, τό (G. ἐργαλείου), a *tool*.

ἐργάεσθαι (ἐργάζομαι, ἐργάσομαι, εἰργασμαι), *to labour*.

ἐργασία, ἡ (G. ἐργασίας), *labour*.

αἶρειν (αἶρῶ, αἶρῶ, ἤρκα), *to lift up*.

αἶρέειν = αἶρεῖν (αἶρέω = αἶρῶ, αἶρῃσω, ἤρκα, αοτ. 2. εἶλον), *to take*, *to take away*.

ἐπαίρειν, *to lift up* (το, or towards something).

ἐφαρῖν, *to take to*; *to choose*.

ᾠρα, ἡ (G. ᾠρας), *care* (= cura).

ᾠρα, ἡ (G. ᾠρας), a *time*; a *season*; *an hour*.

φυλάσσειν (φυλάσσω, φυλάξω, πεφυλάξα), *to guard*.

φύλαξ, ὁ (G. φύλακος), a *watchman*, a *sentinel*.

φυλακή, ἡ (G. φυλακῆς), a *watch*, a *garrison*.

φυλακὰς φυλάσσειν, *to keep watch*, *to keep guard*.

φυλακεῖον, τό (G. φυλακείου), } *a watch-tower*,
 φυλακτήριον, τό } *an outpost*.
 (G. φυλακτηρίου)

χώρα, ἡ (G. χώρας), a *place*, a *region*, a *country*.

περιλάμπειν, *to shine round*.

αὐλή, ἡ (G. αὐλῆς), the *open quadrangle* (around which the Grecian house was built); a *court*;

a *hall*.

αὐλίεσθαι (αὐλίζομαι, αὐλίσομαι, ἠδύλισμαι), *to pass the night in the courtyard*; *to sleep in the open air*.

ἀγρᾶν εἶναι = ἀγρᾶν εἶναι (ἀγρᾶν εἶναι = ἀγρᾶν εἶναι, ἀγρᾶν εἶναι, ἡγρᾶν εἶναι), *to pass the night in the fields*; *to keep watch (in the fields) by night*.

πολλάκις, *often*.

οὕτω, *so*.

νῦν, *now*.

ὅπως, *that, as that*.

1. πολλάκις βραχεῖα ἡδονὴ μακρὰν τίκει λύπην. 2. βραχεῖα τέρψις ἡδονῆς κακῆς. 3. ὁ οὐρανὸς θρόνος ἐστὶ τοῦ Θεοῦ, ἡ δὲ γῆ ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ. 4. ὁ πλούτος θνητὸς, ἡ δὲ δόξα ἀθάνατος. 5. οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν Πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

6. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν καὶ εἶπε· Πάτερ, ἐλήλυθεν ἡ ᾠρα·

δόξασόν σου τὸν Υἱόν· ἵνα καὶ ὁ Υἱός σου δοξάσῃ σε.—'Εγὼ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἐτελείωσα ὃ δέδωκάς μοι ἵνα ποιήσω; καὶ νῦν, δόξασόν με σύ, Πάτερ, παρὰ σεαυτῶ, τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.

7. Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραιοῦντες, καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. Καὶ ἰδὼν, ἄγγελος Κυρίου ἐπέστη αὐτοῖς, καὶ δόξα Κυρίου περιέλαμψεν αὐτούς· καὶ ἐφοβήθησαν φόβον μέγαν. Καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· Μὴ φοβεῖσθε· ἰδὼν γὰρ, εὐαγγελίζομαι ὑμῖν χάραν μεγάλην, ἣτις ἔσται παντὶ τῷ λαῷ· ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ, ὅς ἐστι Χριστὸς Κύριος, ἐν πόλει Δαυὶδ.

8. Σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὧσιν ὑμῶν.

XXIV.

παῖς, ὁ and ἡ (G. παιδός) a child;
a boy or girl.

παιδίον, τό (G. παιδίου), a little child,
a young child.

παιδίσκος, ὁ (G. παιδίσκου), a young
boy.

παιδίσκη, ἡ (G. παιδίσκης), a young
girl.

παίζειν (παίζω, παίζομαι and παι-
ζομαι, πέπαισμαι, aor. 1. ἔπαισα) to
play (as a child).

παιδικός, ὁ, ὅν, childish; playful.

παιδιά, ἡ (G. παιδιᾶς), play, a game.

παιδία, ἡ (G. παιδίας) } training (of a child);

παιδεία, ἡ (G. παιδείας) } education.

παιδείας) } education.

παιδεῖν, to train; to educate.

παιδαγωγός, ὁ (G. παιδαγωγοῦ), a
boy's attendant.

κλαίειν Att. κλάειν (κλαίω Att. κλάω,
κλαύσομαι, κέκλαύμαι and κέ-
κλαυσμαι), to weep.

κλαῖν = κλᾶν (κλάω = κλῶ, κλά-
σω, —), to break.

κλαῦσις, ἡ (G. κλαύσεως) } a
κλαῖμα, τό (G. κλαύματος) } weeping.

κλαυστήρ, ὁ (G. κλαυστήρος), a
weeper.

κλαυστός, ὁ, ὅν, } wept, wept for.

κλαυτός, ὁ, ὅν, } wept.

ἔκλαυτος, ὁ, ὅν, } wept.

ἔκλαυτος, ὁ, ὅν, } wept.

θρῆναι = θρῆναι, to lament, deuil.

θρηνήτης, ὁ (G. θρηνῆτος), a
mourner.

θρηνήτης, ὁ (G. θρηνῆτος), a
mourner.

θρηνήτης, ὁ (G. θρηνῆτος), a
mourner.

θρηνήτης, ὁ (G. θρηνῆτος), a
mourner.

θρηνήτης, ὁ (G. θρηνῆτος), a
mourner.

θρηνήτης, ὁ (G. θρηνῆτος), a
mourner.

θρηνήτης, ὁ (G. θρηνῆτος), a
mourner.

θρηνήτης, ὁ (G. θρηνῆτος), a
mourner.

θρηνήτης, ὁ (G. θρηνῆτος), a
mourner.

θρηνήτης, ὁ (G. θρηνῆτος), a
mourner.

πενία, ἡ (G. πένιας), *poverty*.
 πόνος, ὁ (G. πόνου), *toil*.
 πονέειν=πονέω, *to toil*.
 ποτηρός, ὁ, ὄν, *toil-producing; mischievous; wicked* (the last is the most common signification).
 πείνα, ἡ (G. πείνης) *want, hunger*,
 πεινάειν = πεινῆν (πεινᾶω = πεινῶ, πεινήσω, πεπεινηκα), *to hunger*.
 πτωχός, ὁ, ὄν, *poor*.
 θλίβειν (θλίβω, θλίψω, τέθλιφα), *to squeeze, to press*.
 θλίψις, ἡ (G. θλίψεως), *pressure; tribulation*.
 εἰρήνη, ἡ, (G. εἰρήνης), *peace*.
 εἰρηναῖος, α, ον, *peaceful*.
 χόρτος, ὁ (G. χόρτου), *an enclosure; a feeding-place; fodder*.

χορτάζειν, *to feed, to fill (with food)*.
 γελάειν=γελᾶν (γελᾶω=γελῶ, γελάσσομαι,—) *to laugh*.
 γέλως, ὁ (G. γέλωτος), *laughter*.
 γέλασμα, τό (G. γελάσματος), α *laugh*.
 γέλοιος, α, ον, *laughable, ridiculous*.
 σκιρτάειν=σκιρτᾶν, *to leap or skip; to jump for joy*.
 μισθός, ὁ (G. μισθοῦ), *wages, hire*.
 μισθόειν=μισθοῦν, *to let; (in middle) to hire*.
 δνειδος, τό (G. δνειδεος=δνειδους), α *reproach*.
 δνειδίζειν, *to reproach*.
 δνειδειος, ος, ον, *reproachful*.
 ὑμέτερος, α, ον, *your, yours*.
 πάλιν, *again*.

1. Καὶ αὐτοὺς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγε· Μακάριοι οἱ πτωχοί· ὅτι ὑμετέρεα ἔστιν ἡ βασιλεία τοῦ Θεοῦ. Μακάριοι οἱ πεινῶντες νῦν· ὅτι χορτασθήσετε. Μακάριοι οἱ κλαίοντες νῦν· ὅτι γελάσετε. Μακάριοι ἔστε, ὅταν μισήσωσιν ὑμᾶς καὶ ὀνειδίσωσι, καὶ ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρὸν, ἕνεκα τοῦ Υἱοῦ τοῦ ἀνθρώπου. Χαρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε! Ἰδοὺ γὰρ, ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ ταῦτα γὰρ ἐποιοῦν τοῖς προφήταις οἱ πατέρες αὐτῶν. Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις· ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν. Οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι· ὅτι πεινάσετε. Οὐαὶ ὑμῖν, οἱ γελῶντες νῦν· ὅτι πενθήσετε καὶ κλαύσετε. Οὐσὶ ὑμῖν, ὅταν καλῶς ὑμᾶς εἴπωσι πάντες οἱ ἄνθρωποι· κατὰ ταῦτα γὰρ ἐποιοῦν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

2. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. Ἡ γυνὴ, ὅταν τίκτη, λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκ ἔτι μνημονεύει τῆς θλίψεως, διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον· καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὀψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ' ὑμῶν.

8. Ταῦτα λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε.

Ἐν τῷ κόσμῳ θλίψιν ἐξετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα
τον κόσμον.

XXV.

ὦν, τό (G. ὦν), an egg.
ὦν τίκτειν, to lay an egg (See Vocabulary xvi.)
εὐρίσκειν (εὐρίσκω, εὐρήσω, εὐρηκα),
to find.
εὕρεσις, ἡ, a finding.
εὑρημα, τό, a thing found; an invention.
εὑρετής, ὁ, a finder; an inventor.
νέμειν (νέμω, νεμῶ and νεμήσω,
νεμέμικα), to distribute, to assign;
(in middle, and sometimes in active) to assign to one's self, to possess, to enjoy; (in active sometimes = pascere) to drive to pasture, to feed; (and in middle sometimes = pasci) to graze, to feed.
νέμεσις, ἡ, distribution, assignation; retribution.
Νέμεσις, ἡ, the goddess of retribution.
νόμος, ὁ (an assignment of), pasture (for cattle); (an assignment of residence for persons, i. e.) a district, a province.
νόμος, ὁ, a usage (i. e. anything generally current and recognised); a law.
νομίζειν, to adopt (as a usage); to be used or accustomed (to do something); to regard as a matter of course, to think.
νόμισμα, τό, current coin, (coined) money.
χρῦσος, ὁ, gold.
χρῦσος, ἡ, ὄν } golden.
χρυσοῦς, ὁ, οὖν }
χρυσίον, τό, a piece of gold, money.
ἀργός, ὁ, ὄν, shining, shining-white.
ἄργυρος, ὁ, silver (substantive).
στερεῖν = στερεῖν (στερέω = στερεῶ, στερήσω and στερέσω, ἐστέρηκα), to deprive.
στέρησις, ἡ, privation, loss.
στέρημα, τό, plunder, booty.

στερητικός, ὁ, ὄν, privative.
ὄρνις, ὁ and ἡ (G. ὄρνιθος, A. ὄρνιθα and ὄρνιν), a bird; (especially) a cock or a hen.
ὄρνιθιον, τό, a little bird; (especially) a chicken.
γυνή, ἡ (G. γυναῖκος, A. γυναῖκα, V. γύναι), a woman.
γυναῖκος, α, ὄν } feminine (= γυναῖκος, os, ὄν } muliebris).
γυναῖκίζω, to play the woman.
ὄγκος, ὁ, a lump (of anything).
πλεονέκτης, ὁ, one who has more or tries to have more; an avaricious person.
πλεονεκτεῖν = πλεονεκτεῖν, to be avaricious, to covet.
πλεονεξία, ἡ, greediness, avarice.
πίων, πίων, πῶν } fat
πιμελής, ἡ, ἐς } (adjective).
πίαρ, τό } fat (substantive).
πιμελή, ἡ }
πίότης, ἡ, fatness.
πιαίνειν, to fatten.
ἐλπεν (ἐλπω, —, —), to cause to hope; to cheer with hopes.
ἐλπεσθαι (ἐλπομαι, —, ἐλπῶ), to hope. (This is the middle form of the preceding verb).
ἐλπίς, ἡ (G. ἐλπίδος), hope.
ἐλπίζειν, to hope (= ἐλπεσθαι).
χῆρος, α, ὄν } bereft;
χῆρος, os, ὄν } widowed.
χρηρδεν = χρηρδεν, to bereave.
χρηρδεν, to be bereft or widowed.
χρηρδα, ἡ } bereavement;
χρηρδεις, ἡ } widowhood.
χρηρδωσις, ἡ }
ἀργύρεος, α, ὄν } silver (adjective).
ἀργυροῦς, α, οὖν }
ἀργύριον, τό, a piece of silver; money.
χρυσότοκος, gold-laying; laying golden eggs.
μῦθος, ὁ, a speech; a tale, a fable.
κριθή, ἡ, barley (more common in the plural).

ἄθροός, α, ον, crowded; abundant, immense.

ἀθροΐζειν, to crowd together; to collect or assemble.

λοιπός, ἡ, ὄν [λείπω], remaining; the rest, other.

ἄπληστος, ος, ον [πιμπλάναι], insatiable.

ἀπληστία, ἡ, insatiableness.

ἀρκέειν=ἀρκεῖν, to suffice.

ἀρκέεσθαι=ἀρκεῖσθαι, to be satisfied with.

παραβάλλειν, to throw beside, to throw to.

ἅπαξ, once.

δῖς, twice.

1. ΟΡΝΙΣ ΧΡΥΣΟΤΟΚΟΣ.

(A Fable of Æsop.)

Ὅρνιθά τις εἶχεν ὡὰ χρυσᾷ τίκτουσαν καὶ νομίσας, ἔνδον αὐτῆς ὄγκον χρυσίου εἶναι, κτείνας εὗρηκεν ὁμόιαν τῶν λοιπῶν ὀρνίθων. Ὁ δὲ ἀθρόον πλοῦτον ἐλπίσας εὐρήσειν, καὶ τοῦ μικροῦ ἐστέρηται ἐκείνου.

Ὁ μῦθος δηλοῖ, ὅτι δεῖ τοῖς παροῦσιν ἀρκεῖσθαι, καὶ τὴν ἀπληστίαν φεύγειν.

2. ΓΥΝΗ ΚΑΙ ΟΡΝΙΣ

(A Fable of Æsop.)

Γυνή τις χήρα ὄρνιν εἶχε καθ' ἐκάστην ἡμέραν ὧν αὐτῇ τίκτουσαν. Νομίσασα δὲ, ὡς, εἰ πλείους τῇ ὄρνιθι κριθὰς παραβάλοι, δις τέτρεται τῆς ἡμέρας, τοῦτο πεποίηκεν. Ἡ δ' ὄρνις, πιμελῆς γενομένη, οὐδ' ἅπαξ τῆς ἡμέρας τεκεῖν ἠδύνατο.

Ὁ μῦθος δηλοῖ, ὅτι οἱ διὰ πλεονεξίαν τῶν πλειόνων ἐπιθυμοῦντες καὶ τὰ παρόντα ἀποβάλλουσι.

XXVI.

ὤψ, ἡ (G. ὀπός, A. ὄπα), a voice.

ὦψ, ἡ (G. ὠπός, A. ὠπα), the eye; the face.

ὤψις, ἡ, a sight; the eyesight.

πρόσωπον, τό, a face, countenance (=vultus).

μέτωπον, τό, the forehead.

ἑσοπτρον=ἔσοπτρον, τό } a looking-glass.

ἀθρέειν=ἀθρεῖν, to gaze upon, to contemplate.

πρέπειν, to be apparent or conspicuous; to become (i.e. to be becoming) to.

πρέπει (when used impersonally), it becomes (=deceit).

πρεπτός, ἡ, ὄν, conspicuous, distinguished.

ψιλός, ἡ, ὄν, bare, bald.

ψιλότης, ἡ, baldness.

ἀπέρχεσθαι (ἀπέρχομαι, ἀπελεύσομαι, ἀπελήλυθα, αογ. 2. ἀπῆλθον), to go away.

λαμβάνειν (λαμβάνω, λήψομαι, εἴληφα, αογ. 2. ἔλαβον), to take.

ἐκλαμβάνειν, to take out, to choose; to receive.

καταλαμβάνειν, to take hold of; to

understand (this is the current expression in modern Greek, also, for "to understand").
αντιλαμβάνειν, to receive (one thing) *instead of* (another); *to take or claim* (in opposition to the resistance of another).

λαβή, ἡ, a handle.

λαβίς, ἡ (G. *λαβίδος*), *forceps.*

δράειν = *δρᾶν* (*δράω* = *δρῶ, ὄψομαι, ἑώρακα, aor. 2. εἶδον*), *to see.*

οἶδα (perf. 2. of *δρᾶν*), *I have seen, i.e. I know.*

πέλας, near (adverb).

πλησίος, α, ον, near (adjective).

πλησίος, δ, a neighbour.

πλησίον, near (adverb).

πελάζειν, to come near, to approach; to bring near.

κόμη, ἡ, hair (= *cōma*).

κομᾶειν = *κομᾶν* (*κομᾶω* = *κομῶ, κομήσω, κεκόμηκα*), *to wear long hair; to be proud.* (For an Athenian to continue to wear long hair after he had passed the age of boyhood, and had been admitted to the rights of citizenship, was deemed a mark of pride and luxuriousness. Hence the second meaning of the word.)

μέρος, τό } *a part a portion.*

μερίς, ἡ }
μερίζειν, to divide, to apportion, to allot.

μοῖρα, ἡ, a portion or lot.

Μοῖρα, ἡ, the allotting or dispensing Goddess, Fate, Destiny; Death (*Μοῖραι* = *Parcae*).

1. ΕΙΣ 'ΕΑΤΤΟΝ.

(An Ode of Anacreon.)

Λέγουσιν αἱ γυναῖκες
 'Ανακρέων, γέρων εἶ
 λαβὼν ἔσοπτρον, ἄθρει
 κόμας μὲν οὐκ ἔτ' οὔσας,
 ψιλὸν δέ σου μέτωπον.
 ἐγὼ δὲ τὰς κόμας μὲν,
 εἴτ' εἰσὶν, εἴτ' ἀπήλθον,
 οὐκ οἶδα· τοῦτο δ' οἶδα,
 ὥς τῷ γέροντι μᾶλλον
 πρέπει τὰ τερπνὰ παίζειν,
 ὅσῳ πέλας τὰ Μοίρης.

XXVII.

ἐριός, δ } *a kid.*
ἐριφῆ, ἡ }
ἐρίφιον, τό, a young kid.
ἀλώπηξ, ἡ (G. *ἀλώπεκος*), *a fox.*
ἀλωπεκῆ, ἡ, a fox-skin.
ἀλωπεκία, ἡ, the mange.
ἀλωπεκίζειν, to play the fox, to be
cunning (= vulpinari).
λέων, δ (G. *λέοντος*), *a lion.*

λεοντή, ἡ, a lion-skin.
λέαινα, ἡ, a lioness.
δέμειν (*δέμω, δεμῶ, δέδηκα, perf. 2.*
δέδομα), *to build.*
δόμος, δ, a building; a house
(= dōmus).
δῶμα, τό, a habitation; a palace; a
house.
οἰκοδόμος, a builder.

οἶκος, ὁ }
οἰκία, ἡ } a house, an abode.
οἶκημα, τό }
οἰκέειν = οἰκεῖν, to inhabit, to abide in.
οἰκίσειν, to found; to people.
οἰκείος, α, ον, } domestic.
οἰκείος, ος, ον, }
λοιδορος, ος, ον, abusive.
λοιδορέειν = λοιδορεῖν, to abuse, to
rail at.
λοιδορία, ἡ }
λοιδότημα, τό } abuse.
σκώπτειν, to mock or banter.
σκώπτης, ὁ } a mocker.
σκωπτόλης, ὁ }
ἐγκέφαλον, τό [κεφαλῇ], brains.
καιρός, ὁ, proportion or fitness; the
fit time, due season; opportunity.
καιρόν }
πρὸς καιρόν } at the right season,
ἐς καιρόν } betimes (= oppor-
κατὰ καιρόν } tune).
ἐν καιρῷ }
ἀπὸ καιροῦ } at the wrong season,
ἄνευ καιροῦ } unseasonably (= in-
παρὰ καιρόν } opportune).
καίριος, α, ον } seasonable,
καίριος, ος, ον } timely.
θράσος, τό, boldness.
ὑποκριτής, ὁ, an actor; (and in
later Greek) a hypocrite.
ἀγαθός, ἀμείνων, ἄριστος, good, better,
best.

τόπος, ὁ, a place.
τοπικός, ἡ, ὄν, local.
τοπογραφία, ἡ [γράφειν], description
of a locality, topography.
παρίεναι, to go by; to go past.
Μορμώ, ἡ (G. Μορμῶς = Μορμῶς),
a female spectre (with which the
Athenian nurses used to frighten
the children to keep them quiet);
a hobgoblin.
μορμολυκεῖον, τό } a hobgoblin; a
μορμολύκιον, τό } mask (of hideous
aspect).
μορμολύττεσθαι, to scare (middle);
to be scared (passive).
σκεῦος, τό, an implement; (in plu-
ral) stage-properties, baggage
(especially of an army).
σκευάζειν, to dress (especially of
food); to accoutre (soldiers, &c.);
to dress up (in character).
κατασκευάζειν, to furnish (with
anything); to contrive.
κατασκευή, ἡ, furniture; a con-
trivance.
φύειν (φύω, φύσω, πέφυκα), to pro-
duce; to bring forth.
φύσις, ἡ, nature.
φύη, ἡ, stature, form, aspect (of a
human being).
εὐφυής, ἡς, ἐς, well-grown; smart,
clever.
εὐφυῶς, smartly, cleverly.

1. ΕΡΙΦΟΣ ΚΑΙ ΛΥΚΟΣ.

(A Fable of Æsop.)

Ἐριφος ἐπὶ τινος δώματος ἑστὼς, ἐπειδὴ λύκον παριόντα
εἶδεν, ἐλοιδορεῖ καὶ ἔσκωπτεν αὐτόν. Ὁ δὲ λύκος ἔφη· ὦ
οὔτος, οὐ σύ με λοιδορεῖς, ἀλλ' ὁ τόπος.

Ὁ μῦθος δηλοῖ, ὅτι πολλάκις καὶ ὁ τόπος καὶ ὁ καιρὸς
δίδωσι τὸ θράσος κατὰ τῶν ἀμεινόνων.

2. ΑΛΩΠΗΞ.

(A Fable of Æsop.)

Ἀλώπηξ εἰς οἰκίαν ἐλθοῦσα ὑποκριτοῦ, καὶ ἕκαστα τῶν

αὐτοῦ σκευών διερευνημένη, εὔρε καὶ κεφαλὴν μορμολυκίσου
εὐφυῶς κατεσκευασμένην, ἣν καὶ ἀναλαβοῦσα ταῖς χερσὶν
ἔφη· ὧ οἷα κεφαλῇ, καὶ ἐγκέφαλον οὐκ ἔχει.

Ὁ μῦθος πρὸς ἄνδρας μεγαλοπρεπεῖς μὲν τῷ σώματι, κατὰ
δὲ ψυχὴν ἀλλοκότους.

XXVIII.

γλυκός, εἶα, ὅ, *sweet* (especially to
the taste).

γλυκύτης, ἡ }
γλυκύσμα, τό } *sweetness*.

γλόκασμα, τό }
τέττιξ, ὁ (G. τεττίγος), a grass-
hopper (= cicada).

λιγύς, εἶα, ὅ } *shrill*; *sweet-toned*.

λεγυρός, ἄ, ὄν }
γηγενής, ἡς, ἐς, *earth-born*.

γεωργός, ὅς, ὄν, *earth-working, till-
ing the soil*.

γεωργός, ὁ, an *earth-tiller, a hus-
bandman*.

γεωργεῖν = γεωργεῖν, to be a hus-
bandman; to till.

γεωργία, ἡ, *tillage, agriculture*.

γεωργικός, ἡ, ὄν, *agricultural*.

δρόσος, ἡ, δew (= ros).

δροσερός, ἄ, ὄν, *dewy*.

δροσίζειν
δρoσεῖν = δρoσεῖν } to *dew*.

δένδρον, τό }
δένδρος, τό } a *tree*.

δενδρής, εσσα, εν, *woody*.

ὁλμος, ὁ, a *path or road*; a tract
of land.

ὁμη, ἡ, a *path*; the *course of a
tale*; a *tale or story*; *song*.

ἕμνος, ὁ, a *song, a hymn*.

ὑμνεῖν = ὑμνεῖν, to *sing*; to cele-
brate in *song*.

ἑμνησις, a *singing*; *celebration in
song*.

ἑμνητήρ, ὁ }
ἑμνητής, ὁ } a *minstrel*.

ἑμνητός, ἡ, ὄν, *sung of, celebrated
in song*.

φιλυμνος, ὅς, ὄν, *fond of song,
tuneful*.

αἷμα, τό, *blood*.

αιματώεις, εσσα, εν, *bloody*.

αἰμάσσειν
αἰματέιν = αἰματοῦν } to *sustain with*
αἰματίζειν, to *bleed*. } *blood*.

ἀναιμόσαρκος, ὅς, ὄν [σάρξ], *having
bloodless flesh*.

θέρειν (θέρω, θέρω, —), to *warm*.

θέρως, τό, *summer* (substantive).

θερινός, ἡ, ὄν }
θερείος, ἄ, ὄν } *summery, summer*
θερείος, ὅς, ὄν } (adjective).

θερικός, ἡ, ὄν }
θερμός, ἡ, ὄν, *warm*.

θερμή, ἡ, }
θερμότης, ἡ } *warmth, heat*.

θερμεῖν
θερμαίνειν } to *warm* (= θέρειν).

θερμάζειν }
θερμαντήρ, ὁ, a *kettle* (i. e., a
warmer of water and of other
things).

θερίζειν, to *get the harvest in, to reap*;
to *pass the summer*.

θερίσις, ἡ }
θερισμός, ὁ } a *reaping*; the
harvest.

θεριστής, ὁ }
θεριστήρ, ὁ } a *reaper*.

θεριστήριον, τό, a *reaping-hook, a
sickle*.

ἀπαθής, ἡς, ἐς [πάθος], *without suf-
fering*; *exempt from or insen-
sible to pain*.

ἀπάθεια, ἡ, *insusceptibility*.

τελεῖν, to *rub*; to *rub through*; to
wear out; to *afflict or oppress*
(= τερεῖν).

τόπος, ὁ, a *border*.

τορός, ἄ, ὄν, *piercing, sharp*.

βλάπτειν (βλάπτω, βλάψω, βέβλαφα),
to *hurt or harm*.

βλάβη, ἡ }
βλάβος, τό } *hurt, damage*.

βλαβερός, ἄ, ὄν, *hurtful*.

τιμή, ἡ, *honour*.τιμᾶν = τιμᾶν, *to honour*.

	τίμιος, α, ον	} <i>honoured,</i>
	τίμιος, ος, ον	

ΕΙΣ ΤΕΤΤΙΓΑ.

(An Ode of Anacreon.)

Μακαρίζομέν σε, τέττιξ,
 ὅτι δενδρέων ἐπ' ἄκρων,
 δλίγην δρόσον πεπωκώς,
 βασιλεὺς ὅπως, αἰδεῖς.
 σὰ γάρ ἐστι κείνα πάντα,
 ὅποσα βλέπεις ἐν ἀγροῖς,
 ὅποσα φέρουσιν ὦραι.
 σὺ μὲν εἶ φίλος γεωργῶν,
 ἀπὸ μηδενὸς τὶ βλάπτων.
 σὺ δὲ τίμιος βροτοῖσι,
 θέρεος γλυκὺς προφήτης.
 φιλέουσι μὲν σε Μοῦσαι·
 φιλέει δὲ Φοῖβος αὐτὸς,
 λιγυρὴν δ' ἔδωκεν οἴμην.
 τὸ δὲ γῆρας οὐ σε τείρει,
 σοφὲ, γηγενῆς, φίλυμνε,
 ἀπαθῆς, ἀναιμόσαρκε·
 σχεδὸν εἰ θεοῖς ὅμοιος.

XXIX.

σχολή, ἡ, *leisure; learned leisure; a school*.σχολάζειν, *to have leisure (especially for learning); to be a pupil of; to keep a school*.σχολαστικός, ἡ, ὄν, *enjoying leisure (particularly learned leisure); devoted to study*.σχολαστικός, ὁ, *a student; a book-worm; a simpleton*.τρώγειν (τρώγω, τρώξομαι, —, aor. 2. ἔτραγον), *to eat*.λίθος, ὁ, *a stone*.λίθινος, η, ον, *stone, made of stone*.λιθοειδής, ἡς, ἐς } *stony, like*λιθάδης, ης, ἐς } *stone*.λιθάζειν, *to throw stones*.λιθεῖν = λιθοῦν, *to turn into stone, to petrify*.λιθοτόμος, ὁ [τέμνειν], *a stone-cutter*.λιθουργός, ὁ [ἔργον], *a stone-worker*.ζημία, ἡ, *loss, damage; damages (at law), a penalty*.ζημιόειν = ζημοῦν, *to damage or injure*.φέρειν (φέρω, ὄσω, ἐνήνοχα, aor. 1. ἤνεγκα), *to bear, to carry*.περιφέρειν, *to carry about*.ἐκφέρειν, *to carry out*.ἀποφέρειν, *to carry away*.εἰσφέρειν, *to carry in*.φόρος, ὁ, *tribute*.φόρτος, ὁ, *a burden; freight*.φορτίον, τό, *a burden*. (In form

this word is a diminutive of the preceding, but in signification is equivalent to it. Compare *θηρίον* in Vocabulary xix.)

φορτικός, ἡ, ὄν, *burdensome, tiresome*; (often of persons) *disagreeable, low, coarse*.

τρέφειν (τρέφω, θρέψω, τέτροφα and τέτραφα, aor. 2. ἔτραφον), *to feed, to nourish; to bring up or rear*.

τροφή, ἡ, *food, nourishment; rearing*.

τρόφιμος, η, ὄν } *nutritious, nourishing*, *nourished*.

τρόφιμος, ὁ, *a nourisher, the master of a house; one nourished, a nursing*.

τροφεύς, ὁ, *a rearer, a tutor*.

τροφεΐα, τὰ, *the pay of a nurse or rearer*.

λίμος, ὁ, *hunger*.

λιμῆρός, ὁ, ὄν, *hungry*.

λίμην, ὁ, *a harbour, a haven*.

λιμῆρός, ὁ, ὄν, *possessing a good harbour*.

βάλλειν (βάλλω, βαλῶ, βέβληκα, aor. 2. ἔβαλον), *to throw*.

παραβάλλειν, *to throw to* (especially *fodder to cattle, &c.*).

δείγμα, τό [δεικνύναι], *a specimen*.

ἑσοπτρίζεσθαι [ἑσοπτρον] } *to look in*
κατοπτρίζεσθαι [κάτοπ- } *the glass*
τρον]

κοιμάειν=*κοιμᾶν*, *to put to bed, to*

lull to sleep (in active); *to be put or to go to bed, to sleep* (passive with future middle).

κοιμίζειν, *to put to sleep* (especially *the sleep of death*); *to quench or extinguish*.

πωλέειν=*πωλεῖν*, *to sell*.

πώλησις, ἡ, *a selling, a sale*.

πωλητής, ὁ, *a seller*.

πωλητήριον, τό, *a sale-room*.

μύνειν, *to wink, to close* (the eyes or lips).

καταμνύνειν=*καμνύνειν*, *to close the eyes, to fall asleep*.

ἵππος, ὁ, *a horse* (= equus).

ἵππος, ἡ, *a mare* (= equa).

ἵππεύς, ὁ } *a horseman* (= eques).

ἵπποτης, ὁ }
ἵππικός, ἡ, ὄν } *of horses, eque-*
ἵππειος, α, ὄν } *trian*.
ἵππιος, α, ὄν }
ἵππιος, ὁ, ὄν }

ἵππικόν, τό, *cavalry* (= equitatus; strictly an adjective with *στράτευμα*, *corps*, understood).

ἵππεύειν, *to be a horseman or horse-soldier; to ride* (= equitare).

ἵππευμα, τό, *a ride*.

ἵπποπώλης, ὁ [πωλεῖν], *a horse-dealer*.

ἵπποπόταμος, ὁ [ποταμός], *a river-horse or hippopotamus*.

ἵπποτροφέειν=*ἵπποτροφεῖν* [τρέφω], *to breed or rear horses*.

(From the Witticisms of Hierocles.)

1. Σχολαστικός, οἰκίαν πωλῶν, λίθον ἀπ' αὐτῆς εἰς δείγμα περιέφερε.

2. Σχολαστικός, θέλων εἰδέναι, εἰ πρέπει αὐτῷ κοιμᾶσθαι, καμύστας ἑσοπτρίζετο.

3. Σχολαστικός, θέλων τὸν ἵππον αὐτοῦ διδάξαι μὴ τρώγειν πολλὰ, οὐ παρέβαλεν αὐτῷ τροφάς. Ἀποθανόντος δὲ τοῦ ἵππου τῷ λιμῷ, ἔλεγε· Μέγα ἐζημιώθην· ὅτε γὰρ ἔμαθε μὴ τρώγειν, τότε ἀπέθανε.

XXX.

θεά, ἡ, *a goddess*. (Feminine form of *θεός*, Vocab. xii.)

θέα, ἡ, *a sight, a spectacle*.
θεέεσθαι=*θεῖσθαι* (*θεδομαι*=*θεῶμαι*,

θεάσομαι, τεθέαμαι), to view (a spectacle, game, play, &c.).
 θέαμα, τό, a sight (=θέα).
 θεατής, ὁ, a spectator.
 θεάτρον, τό } a theatre.
 θεατρίων, τό }
 θεατρικός, ὁ, ὄν, theatrical.
 θεατρί(ε)ιν, to perform (on the stage).
 βάτραχος, ὁ, a frog (=rana).
 μῦς, ὁ, a mouse (=mus).
 Βατραχομυομαχία, the Battle of the Frogs and Mice (the name of a poem attributed to Homer).
 ἀντάρειν = ἀντάρ [ἀντρί], to come against, to meet with.
 συναντάρειν = συναντάρ, to come into contact with, to meet with.
 ἥθος, τό } a custom, habit (=mos).
 ἥθος, τό }
 ἔθειν (ἔθω, —, εἶωθα with present signification), to be accustomed or wont.
 ἡθικός, ὁ, ὄν, belonging to habits (=mores) or character; moral, ethical.
 ἔθιμος, ὁ, ὄν, accustomed, habitual.
 κακοῦθεια, ἡ, badness of character or habits.
 κακοῦθης, ἡ, es, habituated to evil. (Juvenal, the Latin Satirist, makes a substantive of the neuter of this adjective in his expression, "scribendi κακοῦθής," "a vile habit of scribbling; an itch for writing.")
 συνήθης, ἡ, es, familiar, accustomed.
 συνηθία, ἡ, familiarity, acquaintance; custom.
 διαλέγεσθαι, to discourse; to converse.
 διάλογος, ὁ, conversation, dialogue.
 προσίεναι, to go to, to approach.
 εὐπρόσιτος, ὁ, ὄν, easy of approach, accessible.
 περισκοπεῖν = περισκο- } to consider
 πείν } on all
 περισκίπτεσθαι } sides.

περίσκεπτος, ὁ, ὄν, circumspect.
 ἀπερίσκεπτος, ὁ, ὄν, inconsiderate.
 ξηρός, ὁ, ὄν, dry, parched.
 ξηρότης, ἡ, dryness, drought.
 ξηραίνειν, to dry up.
 τύχη, ἡ, chance, coincidence.
 τυγχάνειν (τυγχάνω, τεύξομαι, τετέ-
 χηκα and τέτευχα, aor. 2. ἔτυχον),
 to hit the mark; to hit upon or
 happen upon; to chance.
 περιτυγχάνειν, to happen upon or
 meet with.
 βαίνειν (βαίω, βήσομαι, βίβηκα,
 aor. 2. ἔβην), to go or step.
 βάσις, ἡ, a going; a base or pe-
 destal (that on which one steps).
 βῆμα, τό, a pace or step
 ἀναβαίνειν, to go up, to ascend.
 ἀνάβασις, ἡ, a going up, an ascent.
 καταβαίνειν, to go down, to descend.
 κατάβασις, ἡ, a going down, a
 descent.
 λίμνη, ἡ [akin to λιμήν], a lake, a
 pool.
 λιμναῖος, ὁ, ὄν, marshy.
 ζητεῖν = ζητεῖν, to seek.
 ζήτησις, ἡ, a seeking, a search.
 ζήτημα, τό, a thing sought; an
 enquiry.
 ζητητής, ὁ, a seeker; an enquirer.
 ἐπιζητεῖν = ἐπιζητεῖν, to look about
 for.
 φρέαρ, τό (G. φρέατος), a well.
 πρῶτος, ὁ, ὄν, first (=primus).
 δεύτερος, ὁ, ὄν, second (=secundus).
 τρίτος, ὁ, ὄν, third (=tertius).
 καταλείπειν, to leave behind, to
 abandon.
 καταθαρσέειν = κα- } to be bold
 ταθαρσέειν } against; to be
 καταθαρρέειν = κα- } bold in the
 ταθαρρέειν } presence of.
 συγκατέρχεσθαι, to go down to-
 gether.
 ἕτερος, ὁ, ὄν, the one (of two), the
 other (=alter).
 μήπω, not at any time; never yet.
 οὕτως — ὥς, so — as.

1. ΑΛΩΠΗΞ ΚΑΙ ΛΕΩΝ.

(A Fable of Æsop.)

Ἀλώπηξ μήπω θεασαμένη λέοντα, ἐπειδὴ κατὰ τινα τύχην αὐτῇ συνήντησε, τὸ μὲν πρῶτον οὕτως ἐφοβήθη, ὥς μικροῦ καὶ ἀποθανεῖν. Ἐπειτα τὸ δεύτερον θεασαμένη, ἐφοβήθη μὲν, οὐ μὴν ὥς τὸ πρότερον. Ἐκ τρίτου δὲ τοῦτον θεασαμένη, οὕτως αὐτοῦ κατεθάβρησεν, ὥς καὶ προσελθοῦσα διαλεχθῆναι.

Ὁ μῦθος δηλοῖ, ὅτι ἡ συνήθεια καὶ τὰ φοβερά τῶν πραγμάτων εὐπρόσιτα ποιεῖ.

2. ΒΑΤΡΑΧΟΙ.

(A Fable of Æsop.)

Βάτραχοι δύο ἐν λίμνῃ ἐνέμεντο· θέρους δὲ ξηραίνελλης τῆς λίμνης, ἐκείνην καταλιπόντες, ἐπεζήτουν ἐτέραν. Καὶ δὴ βαθεῖ περιέτυχον φρέατι, ὅπερ ἰδὼν ἄτερος, θατέρῳ φησὶ· συγκατέλθωμεν, ὦ οὗτος, εἰς τόδε τὸ φρέαρ. Ὁ δὲ ὑπολαβὼν εἶπεν· ἂν οὖν καὶ τὸ ἐνθάδε ὕδωρ ξηρανθῇ, πῶς ἀναβησόμεθα;

Ὁ μῦθος δηλοῖ, ὅτι οὐ δεῖ ἀπερισκέπτως προσεῖναι τοῖς πράγμασιν.

XXXI.

πορθμός, ὁ, a ferry; a strait.
πορθμεῖον, το, a ferry-boat; (in plural, sometimes) ferry-money.
πορθμεύειν, to ferry.
διαπορθμεύειν, to ferry across.
πορθμεύς, ὁ, a ferryman.
οἶμοι = οἶ, μοι, ah me! alas!
οἰμᾶζειν (οἰμᾶζω, οἰμᾶξομαι, —), to wail or lament (strictly, to cry οἶμοι).
οἰμωγή, ἡ, a wailing.
οἰμωγμα, το, a wail or lament.
ἀντλος, ὁ, bilge-water (= sentina).
ἀντλεῖν = ἀντλεῖω, to bail out the bilge-water; to pump ship (= sentinam exhaurire).

ἄντλιον, τό, a bucket.
ἄγχειν (ἄγχω, ἄγξω, ἄγχα), to choke, to throttle (= angere).
ἀγχόνη, ἡ, a throttling, strangulation.
πήρα, ἡ, a wallet, a sack (= pera).
θέρμος, ὁ, a lupine.
ἀκριβής, ἡς, ἐς, exact; perfect.
ἀκριβῶς, perfectly, utterly.
ἐλεύθερος, α, ον, free (= liber).
ἐλευθερία, ἡ, freedom (= libertas).
ἐλευθεροῖν = ἐλευθεροῦν, to free (= liberare).
ἐλευθέριος, ος, ον, free-spirited, liberal (= liberalis).
ἐλευθεριότης, ἡ, liberality (= liberalitas).

ἀποδιδόναι, to render, to pay.

ἔρα, *then, so then, therefore* (nearly = οὖν).

ἄρα, (an interrogative particle = num?).

ἄρά, ἦ, a prayer, a curse.

ἄρασθαι = ἄρασθαι, to pray, to vow, to curse.

ἄραϊος, α, ον, } prayed or suppli-
ἄραϊος, ος, ον, } cated; cursed, cursing.

ἄραιός, δ, ον } thin, lank, slight.
ἄραιός, ός, έν, }

κατάρα, ἦ, a curse, an imprecation.

καταράσθαι = καταράσθαι, to curse, imprecate.

κατάρατος, ος, ον, accursed.

ἀγνοεῖν = ἀγνοεῖν, not to know (= ignorare).

βοή, ἦ, a shout or cry.

βοάειν = βοᾶν, to shout (= boare).

ἔλκειν (ἐλκύν) } to draw, or
ἐλκύνω, ἐλκύκα, } drag.
ἔλκειν (ἔλκω, ἐλξω—)

δλκός, δ, a draught; a furrow; a machine for drawing ships overland.

δλκειον, τό, a keel (i. e., that on which a ship is drawn or moves along).

δλκαῖος, α, ον, drawn, towed.

δλκάς, ἦ (G. δλκάδος), a draught ship, a merchantman.

νεωλκείν = νεωλκείν, to draw a ship (or boat) up on land.

αὐχή, ἦ, boasting.

αὐχέειν = αὐχεῖν, to boast.

αὐχημα, τό, a boast.

πλήσσειν (πλήσσω, πλήξω, πέπληγα), to smite (= plangere).

πληγή, ἦ,

πλήγμα, τό, } a blow (plaga).

πλήξας, ἦ,

ἥδιον, ἥδιος (comparative and superlative of ἥδύς. See vocabulary, xxi.)

βελτίων and βέλτερος, βέλτιστος and βέλτατος (comparatives and superlatives of ἀγαθός. See vocabulary, xv.)

ξύλον, τό, a log of wood, a cudgel.

ξύλας, η, ον, }

ξύλικός, ἦ, ον, } wooden.

πλέειν (πλέω = πλῶ, πλεόσμαι and πλευσόμαι, πέπλευκα), to sail.

πλόος = πλόος, δ, a voyage.

πλοῖον, τό, a vessel, ship, boat.

ἀναπλέειν, to sail up (the stream).

ἀνάπλοος = ἀνάπλους, δ, a voyage up.

καταπλέειν = καταπλεῖν, to sail down. κατάπλοος = κατάπλους, δ, a voyage down.

διαπλέειν, to sail across.

διάπλοος = διάπλους, δ, a voyage across.

εἰσπλέειν, to sail into (a harbour, &c).

εἰσπλοος = εἰσπλους, a sailing in.

ἐκπλέειν, to sail out, weigh anchor.

ἐκπλοος = ἐκπλους, a voyage out.

προίσσεσθαι (προίσσομαι, —) } to ask as
προίχομαι, — }
καταπροίσσεσθαι } beg.

προῖξ, ἦ } a gift; a dowry.

προῖξ, ἦ }

προικός } as a gift, gratis, for

προῖκα } nothing.

προῖκτης, δ, a beggar.

ὀβολός, δ, an obolus (= about three half-pence).

κωπή, ἦ, a handle (especially of an oar); an oar.

κωπεύειν, to row.

μιαρός, δ, έν [μυαίνω], blood-stained, abominable.

μιαρός, δ, a wretch, a villain.

πατάσσειν (πατάσσω, πατάξω, —) to strike; to knock.

κρανίον, τό, the skull.

διαλύειν, to loosen asunder, to split.

μάτη, ἦ }

ματία, ἦ } folly; a vain or idle

ματία, ἦ } attempt.

μάτην, in vain.

μάταιος, α, ον } trifling, silly, fool-

μάταιος, ος, ον } ish (= vanus).

ματαιώτης, ἦ } fully (= μέτη).

ματαιοσύνη, ἦ }

ματᾶειν = ματᾶν, to be idle, to loiter.

παραδιδόναι, to deliver over.

ὀνύναμι (ὀνύνημι, ὀνήσω, —), to profit or benefit (another: but oftener in the middle), to profit

(i. e., to profit one's-self), to derive advantage.
 ὄνησις, ἡ, profit, advantage.
 ὀνήσιμος, os, on, profitable, advantageous.
 παραμένειν, to remain by or near.
 ἐπιβάτης, ὁ, one who goes upon (a ship, &c.); a passenger.
 θέμις, ἡ [τιθέναι], an established usage; custom, law, right.

ἀδθις, back again, a join.
 ὄχλος, ὁ, a crowd; the populace = turba).
 ὀχλεῖν = ὀχλεῖν } to disturb,
 ἐνοχλεῖν = ἐνοχλεῖν } to annoy.
 κύων, ὁ and ἡ (G. κυνός), a dog (of either sex).
 κύνεις, α, on } canine.
 κύνεος, α, on }
 κυνέη = κυνή, a dog's-skin.

ΧΑΡΩΝ, ΜΕΝΙΠΠΟΣ, ἙΡΜΗΣ.

(A Dialogue of Lucian.)

ΧΑ. Ἄποδος, ὦ κατάρατε, τὰ πορθμεῖα. ΜΕ. Βόα, εἰ τοῦτό σοι ἦδιον, ὦ Χάρων. ΧΑ. Ἀπόδος, φημί, ἀνθ' ὧν σε διεπορθμευσάμην. ΜΕ. Οὐκ ἂν λάβοις παρὰ τοῦ μὴ ἔχοντος. ΧΑ. Ἐστὶ δέ τις ὁβολὸν μὴ ἔχων; ΜΕ. Εἰ μὲν καὶ ἄλλος τις, οὐκ οἶδα· ἐγὼ δὲ οὐκ ἔχω. ΧΑ. Καὶ μὴν ἄγξω σε νῆ τὸν Πλούτωνα, ὦ μισαρὲ, ἣν μὴ ἀποδόῃς. ΜΕ. Κάγω τῷ ξύλῳ σου πατάξας διαλύσω τὸ κρανίον. ΧΑ. Μάτην οὖν ἔση πεπλευκῶς τοσοῦτον πλοῦν; ΜΕ. Ὁ Ἑρμῆς ὑπὲρ ἐμοῦ σοι ἀποδότω, ὅς με παρέδωκέ σοι. ἙΡ. Νῆ Δία δυνάμην ἂν, εἰ μέλλω γε καὶ ὑπερεκτίνειν τῶν νεκρῶν. ΧΑ. Οὐκ ἀποστήσομαί σου. ΜΕ. Τούτου γε ἔνεκα νεωλκήσας τὸ πορθμεῖον, παράμενε· πλὴν ἄλλ' ὅ γε μὴ ἔχω, πῶς ἂν λάβοις; ΧΑ. Σὺ δ' οὐκ ἤδεις ὥς κομίζειν δέον; ΜΕ. Ἥδειν μὲν, οὐκ εἶχον δέ· τί οὖν, ἐχρῆν διὰ τοῦτο μὴ ἀποθανεῖν; ΧΑ. Μόνος οὖν αὐχῆσεις προῖκα πεπλευκέναι; ΜΕ. Οὐ προῖκα, ὦ βέλτιστε· καὶ γὰρ ἤντηλθα, καὶ τῆς κόπης ἐπελαβόμην, καὶ οὐκ ἔκλαιον μόνος τῶν ἄλλων ἐπιβατῶν. ΧΑ. Οὐδὲν ταῦτα πρὸς τὰ πορθμεῖα· τὸν ὁβολὸν ἀποδοῦναί σε δεῖ· οὐ γὰρ θέμις ἄλλως γένεσθαι. ΜΕ. Οὐκοῦν ἀπάγαγέ με αὐθις ἐς τὸν βίον. ΧΑ. Χαρίεν λέγεις, ἵνα καὶ πληγὰς ἐπὶ τούτῳ παρὰ τοῦ Ἀιακοῦ προσλάβω. ΜΕ. Μὴ ἐνόχλει οὖν. ΧΑ. Δεῖξον τί ἐν τῇ πῆρᾳ ἔχεις. ΜΕ. Θέρμους, εἰ θέλεις, καὶ τῆς Ἑκάτης τὸ δεῖπνον. ΧΑ. Πόθεν τοῦτον ἡμῖν, ὦ Ἑρμῆ, τὸν κύνα ἤγαγες; οἷα δὲ καὶ ἐλάλει παρὰ τὸν πλοῦν, τῶν ἐπιβατῶν τῶν ἀπάντων καταγελῶν, καὶ ἐπισκώπτων, καὶ μόνος ἄδων, οἰμωζόντων

ἐκείνων; ἘΡ. Ἀγνοεῖς, ὦ Χάρων, ὁποῖον ἄνδρα διεπόρθ-
μευσας; ἐλεύθερον ἀκριβῶς, κούδενός αὐτῷ μέλει· οὗτός
ἐστὶν ὁ Μένιππος. ΧΑ. Καὶ μὴν ἂν σε λάβω ποτέ. ΜΕ.
Ἄν λάβῃς, ὦ βέλτιστε· δις δὲ οὐκ ἂν λάβοις.

XXXII.

κέρας, τό (G. κέρατος = κέραος = κέρως), a horn.

κεράς, ἄ, ὄν } horned.

κεράς, ὅς, ὄν }
κεράτης, ὁ, horned. (A masculine adjective).

κεράτις, ἡ, horned. (A feminine adjective).

κεράτινος, ἡ, ὄν, horny, made of horn.

ὄπλον, τό, a tool; a weapon, (in plural) arms.

ὄπλή, ἡ, a hoof.

ὠκύς, εἶα, ὅ, swift.

ὠκύτης, ἡ, swiftness.

ὠκύπους, οὐς, οὐν } swift-footed.

ποδώκης, ἡς, ἐς }

ποδώκεια, ἡ } swiftness of foot,

χαίνειν (χαίνω, χανοῦμαι, κέχνηνα) to gape, to gape.

χάσμα, τό, an opening (formed by gaping); a cavity, a chasm, an (open) jaw.

νέειν = νεῖν (νέω = νῶ, νήσω, pf. pass. νένημαι), to swim (= nere).

νέειν = νεῖν (νέω = νῶ, νήσω, pf. pass. νένημαι and νένησμαι), to leap up.

νέειν = νεῖν (νέω = νῶ, νεύσομαι and νευσοῦμαι, νένευκα), to swim (= nare. Compare πλεῖν in the preceding vocabulary).

νήχειν, to swim (= νεῖν. More frequently used in the middle voice).

νηκτής, ὁ, a swimmer.

νηκτός, ἡ, ὄν, swimming, floating, buoyant.

νηκτόν, τό, the power of swimming, buoyancy.

ταῦρος, ὁ, a bull (= taurus).

λαγώς, ὁ (G. λαγῶ), } a hare

λαγώς, ὁ (G. λαγωῦ), } (= lepus).

ιχθύς, ὁ (G. ιχθύος), a fish (= piscis).

ιχθυόεις, εσσα, ἐν, fishy (said of the sea, &c.).

ιχθυοτροφεῖον, τό [τρέφειν], a fish-pond.

ιχθυοπώλης, ὁ [πωλεῖν], a fishmonger.

ιχθυοπωλὶς, ἡ (G. ιχθυοπωλίδος), a fishwoman (i. e., a woman who sells fish).

ιχθυάειν = ιχθυᾶν, to fish.

ἀσπίς, ἡ (G. ἀσπίδος), a shield.

ἀσπιδοῦχος [ἔχειν], a shield-bearer.

ἔγχος, τό, a spear.

σιδηρός, ὁ, iron (substantive).

σιδηρέος, α, ὄν, }

σιδηρούς, ᾧ, οὐν, } iron (adjective).

σιδηροπώλης, ὁ, an ironmonger.

πέτεσθαι and πέτασθαι (πέτομαι and πεταμαι, πετήσομαι and πτήσομαι, πεπότμαι, to fly).

πτέρυξ, ἡ } a feather, a wing.

πτερόν, τό }

πτεροῖς, εσσα, ἐν }

πτερωτός, ἡ, ὄν }

πτερωτός, ὅς, ὄν }

πτηνός, ἡ, ὄν }

φύσις, ἡ, nature.

πῦρ, τό (G. πυρός), fire.

πυρά, ἡ, a hearth; a funeral-pyre.

πυρετός, ὁ, a burning heat; a fever.

ἜΙΣ ΓΥΝΑΙΚΑΣ.

(An Ode of Anacreon.)

Φύσις κέρατα ταύροις,
 ὅπλ᾽ δ' ἔδωκεν ἵπποις,
 ποδωκίην λαγωοῖς,
 λέουσι χάσμ' ὀδόντων,
 τοῖς ἰχθύσιν τὸ νηκτὸν,
 τοῖς ὀρνέοις πέτασθαι,
 τοῖς ἀνδράσι φρόνημα.
 γυναιξίν—οὐκ ἔτ' εἶχεν·
 τί οὖν δίδωσι;—κάλλος·
 ἀντ' ἀσπίδων ἀπασῶν,
 ἀντ' ἐγχείων ἀπάντων,
 νικᾷ δὲ καὶ σίδηρον,
 καὶ πῦρ, καλὴ τις οὔσα.

XXXIII.

κολοφός, δ, a scolding, a wrangling.

κολοφάειν = κολοφᾶν, to scold, to bawl.

κολοῖός, δ, a jackdaw (= gracula).

κολοιδεῖν = κολοιδᾶν, to scream like a jackdaw.

ταῶς, δ (G. ταῶ), a peacock.

θέειν = θεῖν (θέω, θεύσομαι and θευσσομαι, —), to run.

βοηθός, ὅς, ὄν [βοή, θεῖν], running to one's call; helping.

βοήθεια, ἡ, help, succour.

βοηθέειν = βοηθεῖν, to succour, to help (= succurrere).

φρονέειν = φρονεῖν, to think, to be disposed; to reflect; to be prudent.

φρόνησις, ἡ, thoughtfulness; reflection; prudence.

φρόνημα, τό, thought; disposition; will.

φρόνιμος, ὅς, ὄν, thoughtful, prudent.

φροντίς, ἡ, care, consideration.

φροντίζειν, to consider; to have a care for.

ἔφρων, ὢν, ὄν, senseless; silly.

ἀφρονέειν = ἀφρονεῖν, to be senseless or silly.

ἀφροσύνη, ἡ, senselessness, folly.

καταφρονέειν = καταφρονεῖν, to despise, to disregard (strictly, "to think down upon," just as we say, "to look down upon" any one).

ἔξιος, α, ὄν, equivalent in value, worth; worthy.

ἀξιόειν = ἀξιοῦν, to deem worthy.

ἐπαρκέειν = ἐπαρκεῖν, to ward off, to protect.

ἐρωτᾷειν = ἐρωτᾶν, to ask.

ἐρώτησις, ἡ, an asking, interrogation.

ἐρώτημα, a question.

τείνειν (τείνω, τέτακα), to stretch (= tendere).

τόνος, δ, a brace, a rope; a stretching.

χειροτονέειν = χειροτονεῖν, to stretch out one's hand, to vote; to vote for; to elect.

χειροτονία, ἡ, an election by show of hands; a vote.

σύμμαχος, ὅς, ὄν, fighting together, allies.

συμμαχία, ἡ, *alliance; assistance*
(in battle).

νεῖκος, τό, *a quarrel; strife.*

νεικέειν = νεικεῖν, *to quarrel, to*
abuse.

φιλονεικεῖν = φιλονεικεῖν, *to love*
strife, to be quarrelsome.

φιλόνεκος, *ος, ον, fond of strife,*
quarrelsome.

φιλονεικία, ἡ, *contentiousness.*

ἐπιχειρέειν = ἐπιχειρεῖν, *to take in*
hand, to undertake; to attempt.

ἐπιχειρημα, τό, *an undertaking, an*
attempt.

ῥώμη, ἡ, *strength of body, force.*

ῥώννυναι (ῥώννυμι,	} (in active) <i>to</i> <i>strengthen; (in</i> <i>passive) to be</i> <i>strong or able;</i> <i>to put forth</i> <i>strength.</i>
ῥάσω, —)	
ῥωννύειν (ῥωννύω,	

ῥάσω, —)

ἐκλέγειν, *to select, to choose.*

ἄρχων, ὁ [ἄρχω], *a ruler.*

ἀπαντάειν = ἀπαντᾶν, *to go from*
(a place towards a person); to
meet, to encounter.

ὑπολαμβάνειν, *to take up (both lite-*
rally and in various other
senses); to answer; to inter-
rupt; to suppose.

1. ΛΑΓΩΟΙ.

(A Fable of Æsop.)

Λαγωί ποτε, πολεμοῦντες ἀετοῖς, παρεκάλουν εἰς συμμαχίαν ἀλώπεκας. Αἱ δ' ἔφασαν ἐβοηθήσαμεν ἂν ὑμῖν, εἰ μὴ ᾔδειμεν, τίνες ἐστέ, καὶ τίσι πολεμεῖτε.

Ὁ μῦθος δηλοῖ, ὅτι οἱ τοῖς κρείττοσι φιλονεικοῦντες τῆς ἑαυτῶν σωτηρίας καταφρονοῦσι.

2. ΤΑΩΣ ΚΑΙ ΚΟΛΟΙΟΣ.

(A Fable of Æsop.)

Τῶν ὀρνίθων βουλομένων ποιῆσαι βασιλέα, ταῶς ἑαυτὸν ἡξίου διὰ τὸ κάλλος χειροτονεῖν. Αἰρουμένων δὲ τοῦτον πάντων, κολοῖος ὑπολαβὼν ἔφη· ἄλλ' εἰ σοῦ βασιλεύοντος ἀετὸς ἡμᾶς καταδιώκειν ἐπιχειρήσει, πῶς ἡμῖν ἐπαρκέσεις;

Ὁ μῦθος δηλοῖ, ὅτι τοὺς ἄρχοντας οὐ διὰ κάλλος μόνον, ἀλλὰ καὶ ῥώμην καὶ φρόνησιν ἐκλέγεσθαι δεῖ.

3.

(From the witticisms of Hierocles.)

Ἀδελφῶν εἰς ἐτελεύτησε. Σχολαστικὸς οὖν ἀπαντήσας τῷ ζῶντι, ἡρώτα, Σὺ ἀπέθανες, ἢ ὁ ἀδελφός σου;

XXXIV.

πνίγειν (πνίγω, πνίξω, and, oftener, πνίξομαι and πνιξοῦμαι, —), to stifle or choke, to drown.
 πνίξις, ἡ } a choking, a stifling.
 πνίγος, τό }
 πνιγρός, α, ὄν, choking, stifling.
 πνιγεύς, δ, a baking-place, an oven.
 τεῖχος, τό, a wall (especially of a city); a rampart.
 τεῖχλον, τό, a wall (especially of an enclosure or private building).
 τοῖχος, τό, a wall (especially of a chamber); a partition-wall (= paries).
 τεχνίσειν, to build a wall, to build; to wall, to fortify.
 τεχνητός, ης, es, walled; kept within walls, besieged.
 τεχομαχεῖν, to besiege; to storm.
 τεχομάχης, δ, a besieger; an engineer.
 τεχομαχία, ἡ, a siege.
 τεχίσμα, τό, a fortification.
 ἰάσθαι=ἰάσθαι, to heal; to cure.
 ἰάσις, ἡ, healing, a cure.
 ἰατῆρ, δ } a surgeon; a physician.
 ἰατρός, δ }
 ἰατρός, ἡ, ὄν, curable.
 ἰατρῆον, a surgery; a surgeon's or doctor's fee.
 νόσος, ἡ, a disease.
 νοσέειν=νοσεῖν } to be ill.
 νοσεύειν }
 νόσημα, τό } illness (=νόσος).
 νόσευμα, τό }
 νοσηρός, α, ὄν, unhealthy, unwholesome.
 σθένος, τό, strength.
 σθένειν, to be strong.
 σθεναρός, α, ὄν, strong, mighty.
 ἀσθενής, ης, es, weak; sickly.
 ἀσθένεια, ἡ, weakness; sickness.
 ἀσθενεῖν=ἀσθενεῖν, to be weak; to be sick or ill. (In the latter signification like νοσεῖν.)
 κολυμβάειν=κολυμβάν, to dive; to swim.
 κολυμβησις, ἡ, a diving; a swimming.

κολυμβητής, δ } a diver, a swimmer.
 κολυμβητήρ, δ }
 κολυμβήθρα, ἡ, a swimming-bath.
 μέμφεσθαι (μέμφομαι, μέμφομαι, —) to blame.
 μέμψις, ἡ } blame.
 μομφή, ἡ }
 μεμπτός, ἡ, ὄν, blameworthy; blamed; blaming.
 πυνθάνεσθαι (πυνθάνομαι, πεύσομαι, πέπυσμαι, aor. 2. ἐπυθόμην), to enquire.
 ἀξιώσιμος, os, ov, worthy of credit, trustworthy.
 ἐκάρχειν, to begin; to begin to be; to be from the beginning; to be.
 αἷτια, ἡ, a cause or reason; a crime, an accusation; a prosecution.
 αἰτιδεσθαι=αἰτιᾶσθαι, to adduce as a reason; to accuse.
 συναντᾶειν=συναντᾶν, to meet with.
 περάειν=περάν (περάω=περῶ, πεσᾶσω, πεπεράνα), to pass through or over; to cross.
 ὁμῦναι (ὁμῦμι, ὁμοῦμαι, ὁμώμοκα, aor. 1. ὁμοσα), to swear.
 ἄπτειν, to join to (in active; more frequent in the middle, meaning) to join one's self to, to grasp, to touch.
 κρύπτειν, to hide.
 κρύψις, ἡ, a hiding, concealment.
 κρυπτός, ἡ, ὄν, hidden, secret, private.
 κρύπτῃ, ἡ, a hidden recess, a vault, a crypt.
 κρυπτεύειν, to hide (=κρύπτειν).
 κρύβδην, secretly.
 αἰσχος, τό, a disgrace.
 αἰσχρός, α, ὄν, disgraceful.
 αἰσχύνῃ, ἡ, shame.
 αἰσχύνειν, to shame or disgrace.
 αἰσχύνεσθαι (αἰσχύνομαι, αἰσχυνθήσομαι and αἰσχυνοῦμαι, ἡσχυμμαι), to be or feel ashamed.
 συγχωρεῖν=συγχωρεῖν, to come together, to unite; to concede, to forgive.
 παρὰ μικρόν } within a little, almost.
 μικρόν }

(From the Witticisms of Hierocles.)

1. Σχολαστικὸς σχολαστικῶ συναντήσας εἶπεν· Ἔμαθον ὅτι ἀπέθανες· κἀκεῖνος· Ἄλλ' ὁρᾷς με ἔτι, ἔφη, ζῶντα· καὶ ὁ σχολαστικὸς· Καὶ μὴν ὁ εἰπὼν μοι πολλῶ σου ἀξιοπιστότερος ὑπάρχει.

2. Σχολαστικὸς, βουλόμενος περᾶσαι ποταμὸν, ἀνῆλθεν εἰς τὸ πλοῖον ἑφιππος· πυθομένου δέ τινος τὴν αἰτίαν, ἔφη, σπονδάζειν.

3. Σχολαστικὸς, κολυμβᾶν βουλόμενος, παρὰ μικρὸν ἐπνίγη· ὤμοσεν οὖν μὴ ἀψασθαι ὕδατος, εἰ μὴ πρῶτον μάθῃ κολυμβᾶν.

4. Σχολαστικὸς, ἱατρῶ συναντήσας, ὑπο τοίχου ἐκρύβη· πυθομένου δέ τινος τὴν αἰτίαν, ἔφη, καιρὸν ἔχω μὴ ἀσθενήσας, καὶ αἰσχύνομαι εἰς ὄψιν ἐλθεῖν τοῦ ἱατροῦ.

5. Σχολαστικὸς, ἱατρῶ συναντήσας, συγχώρησόν μοι, εἶπε, καὶ μὴ μοι μέμψη, ὅτι οὐκ ἐνόησα.

XXXV.

δάκρυον, τό } a tear (=lacryma)
 δάκρυ, τό }
 δακρύνει (δακρῶν, δακρῦσω, δεδά-
 κρῦκα), to weep.
 δακρύνεις, εσσα, εν, tearful.
 δακρῦτός, ἡ, ὄν, wept over.
 ἀδάκρυτος, ὅς, ὄν, tearless; unwept.
 ὀφείλειν (ὀφείλω, ὀφειλήσω, ὀφείληκα,
 aor. 2. ὤφελον and ὤφελον), to owe
 (=debere).
 ὀφείλημα, τό } a debt.
 ὀφειλή, ἡ }
 ὀφειλέτης, ὁ, a debtor.
 χρέος, τό, a need; a necessity; a
 debt.
 χρέως, τό (indeclinable), a debt.
 χρεωφείλημα, τό, a debt.
 χρεωφειλέτης, ὁ, a debtor.
 δάνος, τό } money at interest; a
 δάνειον, τό } loan.
 δανείζειν, to put money out to inte-
 rest; to lend.
 δανειστής, ὁ, a money-lender, a
 usurer.
 χάρις, ἡ (G. χάριτος), grace; favour;
 a gift.

χαρίεις, εσσα, εν, graceful.
 χαρίζεσθαι, to be grateful; to show
 grace or favour (to any one);
 to forgive.
 βρέχειν, to wet; to bathe or wash
 (anything).
 μάσσειν (μάσσω, μάξω, μέμαχα), to
 squeeze; to knead.
 ἐκμάσσειν, to wipe out, to wipe dry,
 to wipe.
 ἀπομάσσειν, to wipe off, to wipe
 clean, to wipe.
 ἀμαρτάνειν (ἀμαρτάνω, ἀμαρτήσομαι,
 ἡμαρτηκα), to miss; to fail; to
 err; to sin.
 ἀμαρτία, ἡ } a failure; a sin.
 ἡμαρτημα, τό }
 ἀμαρτωλός, ὁς, ὄν, sinful. (The
 masculine and feminine are
 often used substantively, =
 sinner.)
 λίπος, τό, grease, fat.
 λιπαρός, ὁ, ὄν, fat.
 ἀλείφειν (ἀλείφω, ἀλείψω, ἀλήλιφα
 and ἡλοιφα), to besmear; to
 anoint.

ἄλειφαρ, τό (G. ἀλείφατος), an unguent.

μύρον, τό, sweet-oil, oil, an unguent.

ὀρθός, ἡ, ὄν, straight, correct (= rectus).

ὀρθῶς, correctly, well.

ὀρθότης, ἡ, straightness.

ὀρθεῖν = ὀρθοῦν, to straighten; to raise up.

φίλημα, τό, a kiss.

καταφιλεῖν, to kiss.

πέντε (indecl.) five. (In the Æolic dialect πέμπε).

πέμπτος, η, ὄν, fifth.

πεμπτός, ἡ, ὄν, sent.

πεντάκις, five times.

πεντήκοντα (indecl.) fifty.

πεντακόσιοι, αι, α, five hundred.

στρέφειν (στρέφω, στρέψω, ἔστροφα) to turn (= τρέπειν).

ἐλαία, ἡ } the olive tree; an olive.

ἐλαῖα, ἡ } oil.

ἐλαιον, τό, olive-oil; oil.

ἀφιέναι (ἀφήμι, ἀφῆσα, ἀφεῖκα, aor.

1. ἀφήκα) to send away; to remit,

or forgive.

ἀνάκεισθαι, to recline (at meals, &c).

συνανάκεισθαι, to recline together, to

sit at table with.

πορεύεσθαι, to go, or depart.

εἰρήνη, ἡ, peace.

εἰρηναῖος, α, ὄν, peaceful.

εἰρηνεύειν, to reconcile; to make, or

keep peace.

(From St. Luke's Gospel.)

Καὶ ὁ Ἰησοῦς εἶπε πρὸς αὐτόν· Σίμων, ἔχω σοί τι εἰπεῖν. Ὁ δὲ φησι· Διδάσκαλε, εἰπέ. Δύο χρεωφειλέται ἦσαν δανειστῇ τινι· ὁ εἰς ὥφειλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος πενήκοντα. Μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἐχαρίσατο. Τίς οὖν αὐτῶν, εἰπέ, πλεῖον αὐτὸν ἀγαπήσει; Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν· Ὑπολαμβάνω, ὅτι ὧ τὸ πλεῖον ἐχαρίσατο. Ὁ δὲ εἶπεν αὐτῷ· Ὁρθῶς ἔκρινας. Καὶ στραφεὶς πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη· Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν· ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς πόδας, καὶ ταῖς θριξὶ αὐτῆς ἐξέμαξε. Φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ, ἀφ' ἧς εἰσῆλθον, οὐ διέλιπε καταφιλοῦσά μου τοὺς πόδας. Ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἠλειψας· αὕτη δὲ μύρῳ ἠλείψε τοὺς πόδας μου. Οὐ χάριν, λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησε πολὺ· ὧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. Εἶπε δὲ αὕτῃ· Ἀφέωνταί σου αἱ ἁμαρτίαι. Καὶ ἥρξαντο οἱ συνωακείμενοι λέγειν ἐν ἑαυτοῖς· Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν; Εἶπε δὲ πρὸς τὴν γυναῖκα· Ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.

XXXVI.

ἐλαύνειν (ἐλαύνω, ἐλάσω and ἐλῶ, ἐλήλακα), *to drive* (especially to drive or urge on a horse, a ship, soldiers, one's self, &c., i. e.) *to ride, to sail, to rout or put to flight, to march, &c.*

ἐξελαύνειν, *to drive out, &c.; to march.* (This word has the same varieties of meaning as the preceding).

ἡγεῖσθαι = ἡγεῖσθαι [ἡγεῖν], *to lead; to command.*

ἡγεμὼν, δ, *a leader, a commander.*

ἐξετάζειν (ἐξετάζω, ἐξετάσω and ἐξετῶ, ἐξήτακα), *to inquire into; to examine; to review.* (The simple verb ἐτάζειν is not of common occurrence.)

ἐξετάσις, ἡ, *an inquiry into; an examination; a review.*

ἐξέτασιν ποιῆσθαι, *to make or hold a review.* (Said of a commander reviewing his troops for his own satisfaction.)

ἐξέτασιν ποιεῖν, *to hold a review* (for the gratification of some spectator).

βλάσκειν (βλάσκω, μολεῖν, μέμβλωκα, πορ. 2, ἐμολον), *to go; to come; to come back.*

αὐτόμολος, ος, ον, *going of one's self.*
αὐτόμολος, δ, *one who goes of himself* or "takes French leave;" *a deserter.*

αὐτομολία, ἡ, *desertion.*

αὐτομολεῖν = αὐτομολεῖν, *to desert.*

λόχος, δ, *an ambush, an armed band; a company* (about 100 soldiers, = centuria).

λόχμη, ἡ, *a thicket; a lair* (of wild beasts).

λοχίζειν, *to lie in ambuscade; to place in ambush; to arrange in companies or in order of battle.*

λοχάγος, δ [ἡγεῖν], *a captain* (= centurio).

σταθμός, δ [ιστάμαι], *a halting-place, a station; a stage, a day's march.*

παρασάγγης, δ, *a parasang, a league.*

πέδον, τό, *the ground.*

πέδιον, τό, *a plain.*

πεδινός, ἡ, δν, *flat, level.*

πεδιαῖος, α, ον } *dwelling on the*
πεδιακός, ἡ, δν } *plain; lowland.*

ἔως, ἡ (G. ἔω, A. ἔω and ἔων) *the dawn, the morning.*

ἡκεῖν (ἡκω, ἡξω, —, imperf. ἡκον.

These are the only tenses used), *to come; (but in the best writers generally = venisse i. e.) to be come, to have come; to be present.*
συμβουλευέσθαι, *to consult or deliberate with; to hold a council* (of war, &c.).

διατάττειν, *to marshal, or draw up.*

ἐπιέναι, *to come upon, to approach.*

ἐπιών, οὔσα, δν, *approaching, coming, next.*

κέρας, τό, *a horn; a wing of an army* (see Vocabulary xxxii).

Ἕλληγ, δ, *a Greek.*

Ἑλληνικός, ἡ, δν, *Greek, Grecian.*

βάρβαρος, ος, ον } *barbarian, fo-*
βαρβαρικός, ἡ, δν, } *reign* (i. e. not Greek).

(From Xenophon's Anabasis.)

Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμοὺς τρεῖς, παρασάγγας δώδεκα. Ἐν δὲ τῷ τρίτῳ σταθμῷ Κῦρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐν τῷ πεδίῳ, περὶ μέσας νύκτας· (ἐδόκει γὰρ εἰς τὴν ἐπιούσαν ἔω ἦξειν βασιλέα σὺν τῷ στρατεύματι μαχομένον) καὶ ἐκέλευε

Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ἡγεῖσθαι, Μένωνα δὲ τὸν Θετταλὸν, τοῦ εὐωνύμου· αὐτὸς δὲ τοὺς ἑαυτοῦ διέταπτε. Μετὰ δὲ τὴν ἐξέτασιν, ἅμα τῇ ἐπιούσῃ ἡμέρᾳ αὐτόμολοι παρὰ μεγάλου βασιλέως ἦκουτες ἀπήγγελλον Κύρῳ περὶ τῆς βασιλέως στρατιᾶς. Κύρος δὲ συγκαλέσας τοὺς στρατηγούς καὶ λοχαγούς τῶν Ἑλλήνων, συνεβουλευέτο, πῶς ἂν τὴν μάχην ποιοῖτο. Ἐντεῦθεν δὲ Κύρος ἐξελαύνει σταθμὸν ἕνα, παρασάγγας τρεῖς, ξυντεταγμένῳ τῷ στρατεύματι παντὶ, καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· ᾤετο γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλέα.

XXXVII.

ἰδός, τό (G. ἰδεός = ἰδούς) { perspiration, sweat
ἰδρώς, ὁ (G. ἰδρώτος) (=sudor).

ἰδρῶειν = ἰδρῶν and ἰδρῶν, to perspire, to sweat.

ἰδρωτικός, ἡ, ὄν, sudorific.

ταράσσειν (ταράσσω, ταράξομαι, τέτρηχα), to stir up; to trouble; to confound; to throw into disorder.

ταραχή, ἡ } stir; trouble; disorder, confusion.
ταραγμός, ὁ }
τάραξις, ἡ }

ταράκτης, ὁ, a disturber.

ταραχώδης, ἡς, ἐς, disquieting; disquieted, troubled.

πηδᾶειν = πηδᾶν, to leap.

καταπηδᾶειν = καταπηδᾶν, to leap down.

πήδημα, τό, a leap; throbbing (of the heart).

πήδησις, ἡ, leaping, throbbing.

μηρός, ὁ, the thigh.

παραμηρίδιον, τό, a thigh-piece (i. e., a piece of armour to cover the thigh).

στερεός, ὁ, ὄν, stiff, firm, solid.

στερεότης, ἡ, stiffness, firmness, solidity.

στερεῶειν = στερεοῦν, to make stiff; to confirm.

στερῶμα, τό, a solid; a skeleton; the firmament.

στέρνον, τό, the chest, or breast (i. e., the firm, strong part of a man, or of an animal).

προστερνίδιον, τό, a breast-plate. (i. e., a piece of armour to cover the chest).

μέτωπον, τό, the forehead, or front. see Vocabulary xxvi).

προμετωπίδιον, τό, a front-piece, or frontlet (for a horse).

θώραξ, ὁ (G. θώρακος), a breast-plate (for a man).

θωρακίζειν } to arm with a breast-plate; to arm.

θωρηκτής, ὁ, a cuirassier.

κράνος, τό, a helmet (i. e., a cover for the κράνιον).

ἀσπίς, ἡ, a (large) shield.

πάλλειν, to wield, to brandish, to shake; to toss.

πέλτη, ἡ, a (small, easily-wielded) shield.

πελταστής, ὁ, one who bears a πέλτη, a targeteer.

πελταστικόν, τό, a corps of targeteers (στράτευμα understood).

παλτόν, τό, a spear, a lance (i. e., what is brandished, or tossed).

ἀναβαίνειν ἐπὶ τὸν ἵππον, to mount one's horse.

καταλύειν, to dissolve; to halt.

ξίφος, τό, a (long, straight) sword.

μαχαιρά, ἡ, a (short, curved) sword, a sabre, a knife.

ἀγορά, ἡ, a place of assembly; an assembly; a market.

μέλλειν (μέλλω, μελλήσω, —, imperf. ἤμελλον and ἔμελλον), to be about or to be going (to do something).

αὐτίκα } [αὐτός], immediately.

παραντίκα }
ἄρμα, τό, a chariot, (especially) a war-chariot.

ἄμαξα, ἡ, a wagon (for merchandise, &c.)

ἀρμάματα, a carriage (for travelling, &c.)

δύειν (δύω, ὕσω, δέδυκα), to enter; to put on.

ἐνδύειν, to get into; to put on. (Almost = δύειν).

ἀποδύειν, to take off.

οπλίζεσθαι, to arm one's self.

ἐξοπλίζεσθαι, to arm one's self (completely).

πάλαι, long ago.

παλαιός, ὁ, ὄν, old; ancient; dotting.

πалаιότης, ἡ, age; antiquity; dotage.

παλαιδεῖν = παλαιῶν, to make old, to abolish; to become old or obsolete.

ἀτακτος, ὁ, ὄν, un-marshalled, (i. e.) in disorder.

ἐπιπίπτειν (ἐπιπίπτω, ἐπιπεσοῦμαι, ἐπιπέτωκα, aor. 2, ἐπέπεσον), to fall upon.

παραγγέλλειν, to issue or transmit an order.

ὑπαρχος, ὁ, an under-commander, a lieutenant-general.

καθιστάναι (καθίστημι, καταστήσω, καθέστηκα, aor. 2, κατέστην), to place; to arrange, to set in order.

κίνδυνος, ὁ, danger.

κινδυνεύειν, to incur danger.

διακινδυνεύειν, to encounter danger, to brave peril.

πλήθειν (πλήθω, —, πέπληθα with present signification), to be full, to become full (intransitive).

πιμπλάναι (πιμπλημι, πλῆσω, —), to fill (transitive).

κράτος, τό, strength.

ἀνὰ κράτος } with all one's might;

κατὰ κρά- } at full speed (of riding, &c.)

κρατεῖν = κρατεῖν, to be strong; to rule, to conquer.

κρατύνειν, to strengthen.

κρατερός, ὁ, ὄν, strong, mighty.

(From Xenophon's Anabasis.)

Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσιν, καὶ πλησίον ἦν ὁ σταθμός, ἔνθα ἔμελλε καταλύσειν, ἡνίκα Παταγύας, ἀνὴρ Πέρσης, τῶν ἀμφὶ Κῦρον πιστῶν, προφαίνεται, ἐλαύνων ἀνὰ κράτος ἰδρουῖν τῷ ἵππῳ· καὶ εὐθὺς πᾶσιν, οἷς ἐνετύγχανεν, ἐβόα καὶ βαρβαρικῶς καὶ Ἑλληνικῶς, ὅτι βασιλεὺς σὺν στρατεύματι πολλῷ προσέρχεται, ὥς εἰς μάχην παρεσκευασμένος. Ἐνθα δὴ πολὺς τάραχος ἐγένετο, αὐτίκα γὰρ ἐδόκουν οἱ Ἕλληνες καὶ πάντες δὲ, ἀτάκτοις σφίσιν ἐπιπεσεῖσθαι. Καὶ Κῦρός τε, καταπηδήσας ἀπὸ τοῦ ἅρματος, τὸν θώρακα ἐνέδν, καὶ ἀναβάς ἐπὶ τὸν ἵππον, τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίζεσθαι καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἕκαστον. Ἐνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων, πρὸς τῷ Εὐφράτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος· οἱ δ'

ἄλλοι μετὰ τούτων. Μένων δὲ τὸ εὐώνυμον κέρας εἶχε τοῦ Ἑλληνικοῦ. Τοῦ δὲ βαρβαρικοῦ, ἵππεῖς μὲν Παφλαγόνες εἰς χιλοὺς παρὰ Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ, καὶ τὸ Ἑλληνικὸν πελταστικόν· ἐν δὲ τῷ εὐωνύμῳ, Ἀριαῖός τε ὁ Κύρου ὑπαρχος, καὶ τὸ ἄλλο βαρβαρικόν. Κῦρος δὲ, καὶ ἵππεῖς μετ' αὐτοῦ ὅσον ἑξακόσιοι, κατὰ τὸ μέσον, ὠπλισμένοι θώραξι μὲν αὐτοὶ, καὶ παραμηριδίοις, καὶ κράνεσι πάντες πλὴν Κύρου· Κῦρος δὲ, ψιλὴν ἔχων τὴν κεφαλὴν, εἰς τὴν μάχην κρηθίστατο. Λέγεται δὲ καὶ τοὺς παλαιοὺς Πέρσας ψιλαῖς ταῖς κεφαλαῖς ἐν τῷ πολέμῳ διακινδυνεύειν. Οἱ δ' ἵπποι ἅπαντες, οἱ μετὰ Κύρου, εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον δὲ καὶ μαχαίρας οἱ ἵππεῖς Ἑλληνικάς.

XXXVIII.

κόνις, ἡ } dust.
κονία, ἡ }

κονίως, α, ον, dusty.

κονέειν = κονεῖν, to kick up the dust,
(i. e.) to run, to hasten.

κονίειν, (κονία, κονισα, —) to make
dusty; to raise the dust.

δρύναι (δρύνμι, δρῶ and δροῦμαι,
intransitive perf. δρωα = "I am
aroused," perf. pass. δρώρεμαι),
to stir up, to arouse (=excitare).

κονιορτός, ὁ, a cloud of dust.

ποδῆρης, ἡς, ες, reaching down to
the feet.

δείλη, ἡ, afternoon.

ἐπιπολύ (= ἐπὶ πολὺ), to a great
extent.

δρέπειν, to pluck (flowers, fruit, &c.)

δρεπάνη, ἡ, a scythe, a pruning-
hook.

δρέπανον, τό, a scythe; a scythe-
shaped sword, a scimitar.

δρεπανηφόρος, ος, ον [φέρειν], scythed,
armed with a scythe or scimitar.

δίφρος, ὁ [for διφόρος, from δύο and
φέρειν], the seat of a war-chariot,
a chariot.

πορφύρα, ἡ, the purple-fish; purple-
lyc, purple.

πορφύρεος, α, ον, purple.

πορφύρις, ἡ, a purple garment.

χαλκός, ὁ, copper; metal; brass
(= æs).

χάλκεος, α, ον } copper, brazen
χάλκεος, ος, ον } (= æneus).
χαλκοῦς, οὖς, οὖν }

χαλκεύς, ὁ, a copper-smith, a brazier;
a smith.

χαλκεῖν, to forge, to work as a
smith.

ἔθνος, τό, a band (of men); a tribe,
a nation.

ἐθνικός, ἡ, ὄν, national.

λευκός, ἡ, ὄν, white.

λευκότης, ἡ, whiteness.

λευκεῖν = λευκοῦν } to whiten.

λευκαίνειν

λεύκασπις, ἰς (masculine and femi-
nine adjective), white-shielded.

λευκόθριξ, ἰξ (masc. and fem. adj.),
white-haired.

λευκοθώραξ, αξ (masc. and fem.
adj.), wearing a white breastplate.

πλαίσιον, τό, a square.

γέρρον, τό, a wicker shield (of a tall
oblong form).

γεροφόρος, ὁ, a soldier who carried
a γέρρον.

καταφανής, ἡς, ἐς, clearly seen, in
sight.

συχνός, ἡ, ὄν, much; (in plural)
many.

στεροπή, ἡ } a flash of lightning,
 ἀστεροπή, ἡ } lightning; glitter,
 ἀστραπή, ἡ } gleam, sheen.
 ἀστράπτειν, to lighten; to glitter,
 to gleam.
 τόξον, τό, a bow.
 τοξότης, ὁ, a bowman, an archer.
 τοξεύειν, to shoot (with the bow).
 τόξευμα, τό }
 διστός, ὁ } an arrow.
 ἰός, ὁ }
 ἄξων, ὁ (G. ἄξονος), an axle, an axis.
 πλάγιος, α, ον } athwart, across,
 πλαγιος, ος, ον } sideways.
 εἰς πλάγιον, sideways.
 πλάγιον, τό, the flank (of an army, &c.)
 πηνίκα; at what time? when?
 ἦνίκα, at which time, when.
 τήνίκα, at that time, then.
 ἦνίκα . . . τήνίκα, when . . . then.
 μελανία, ἡ [μέλας], blackness, dark-
 ness.

λόγχη, ἡ, a lance.
 τάχα, quickly.
 ἀποτείνειν (ἀποτείνω, ἀποτενῶ, ἀπο-
 τέτακα), to stretch out.
 διακόπτειν, to cut through.
 ἐντυγχάνειν, to meet with, to happen
 to come among.
 γνώμη, ἡ [γινώσκειν], the under-
 standing; an opinion; an in-
 tent, or design.
 χολή, ἡ, gall, bile (= bilis).
 μελαγχολία, ἡ, excess of black bile;
 melancholy.
 ἐγγύς, near (adverb).
 ἐγγύτερον } nearer (adverb).
 ἐγγυτέρω }
 ἐγγίον, ων, ον, nearer (adjective).
 ἐγγυτάτω } nearest (adverb).
 ἐγγύτατα }
 ἐγγιστος, η, ον, nearest (adjective).
 οὐπω, not yet.

(From Xenophon's Anabasis.)

Καὶ ἤδη τε ἦν μέσον ἡμέρας, καὶ οὐπω καταφανείς ἦσαν οἱ πολέμοι· ἦνίκα δὲ δειλὴ ἐγένετο, ἐφάνη κονιορτός, ὥσπερ νεφέλη λευκή, χρόνῳ δὲ οὐ συχνῶ ὕστερον, ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπιπολύ. Ὅτε δὲ ἐγγύτερον ἐγγίνοντο, τάχα δὴ καὶ χαλκός τις ἦστραπτε, καὶ αἱ λόγχαι καὶ αἱ τάξεις καταφανείς ἐγγίνοντο. Καὶ ἦσαν ἵππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων (Τισσαφέρους ἐλέγγοτο τούτων ἄρχειν.) ἐχόμενοι δὲ τούτων, γερροφόροι· ἐχόμενοι δὲ ὀπλῖται σὺν ποδήρεσι ξυλίναις ἀσπίσιν (Αἰγύπτιοι δὲ ἐλέγοντο οὗτοι εἶναι). ἄλλοι δ' ἵππεῖς, ἄλλοι τοξόται. Πάντες δὲ οὗτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος ἐπορεύετο. Πρὸ δὲ αὐτῶν ἄρματα διαλείποντα συχνὸν ἀπ' ἀλλήλων, τὰ δὲ δρεπανηφόρα καλούμενα· εἶχον δὲ τὰ δρέπανα ἐκ τῶν ἀζόνων εἰς πλάγιον ἀποτεταμένα καὶ ὑπὸ τοῖς δίσφοις εἰς γῆν βλέποντα, ὡς διακόπτειν ὅτῃ ἐντυγχάνοιεν. Ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλῶντα καὶ διακόψοντα.

XXXIX.

κύκλος, ὁ, *a circle; a circular object*
[such as a wheel, a ring, the orbit
of a heavenly body, the disc of the sun,
or of the moon].

κύκλιος, α, ον } *round, circular.*

κύκλιος, ος, ον }
κυκλικός, ἡ, ὄν, *in a circle, circular,*
cyclic.

κυκλός, *in a circle, all around.*
(Adverb).

κυκλόθεν, *from a circumference, all*
around.

κυκλέειν = κυκλοῦν, *to move (any-*
thing) in a circle, to revolve (tran-
sitive, generally).

κύκλησις, ἡ, *a revolution.*

κυκλῶν = κυκλοῦν, *to surround; to*
wheel round; to form into a circle.

κύκλωσις, ἡ, *a surrounding (espe-*
cially of troops in a battle).

σφάγειν and σφάττειν (σφάζω and
σφάττω, σφάζω, —) *to cut the*
throat (of a victim); to offer up
(as a sacrifice).

σφάγιον, τό, *a victim.*

σφαγή, ἡ, *slaughter, sacrifice; the*
throat.

φάσγανον, τό, *a slaughtering instru-*
ment, a knife, a sword.

ιερός, ὁ, ὄν, *sacred.*

ιερόν, τό, *a sacred building, a*
temple.

ιερά, τά, *sacrifices; the consecrated*
parts of a victim, the entrails.

ιερεύς, ὁ, *a priest.*

ιερεῦναι, *to sacrifice.*

ἑρμηνεύς, ὁ, *an interpreter.*

ἑρμηνεύειν, *to interpret.*

οτειβεῖν, *to tread on, to stamp down.*

στιβέειν = στιβεῖν } *to tread, to walk*
upon.

στίβος, ὁ, *a path, a track.*

στίφος, τό, *a compressed, or dense*
body (especially of soldiers).

σμαλός, ἡ, ὄν } [δόμος], *even, smooth,*
δμαλής, ἡς, ἐς } *equal.*

δμαλώς, *evenly, in an even line.*

δμαλότης, ἡ, *evenness, equality.*

δμαλίζειν, *to make even, to equalise.*

λύσσα, ἡ, *fury; frenzy.*

λυσσάειν = λυσσᾶν, *to be furious;*
to be mad.

λυσσάειν = λυσσοῦν, *to infuriate;*
to madden.

λυσσητήρ, ὁ, *one infuriated; a*
madman.

τρεῖς, τρεῖς, τρία, *three.*

τρίς, *thrice, three times.*

τρίτος, ἡ, ον, *third.*

τέσσαρες, ἐς, α, *four.*

τετράκις, *four times.*

τέταρτος, ἡ, ον, *fourth.*

ἕκαστος, ἡ, ον, *each, each one.*

ἕκατερος, α, ον, *each singly or seve-*
rally; both.

ἐκατέρωθεν, *from both sides.*

ἐκατέρωθι, *on both sides.*

ἐκατέρakis, *each time, both times.*

εὐώνυμος, ος, ον [ἔνομα], *of good*
repute; well omened; left, left-
hand.

τὸ εὐώνυμον κέρας, *the left wing.*

ἀριστερος, α, ον, *left, left-hand.*

σκαῖός, ὁ, ὄν, *left, left-hand; left-*
handed, clumsy; ill-omened;
western. (Hence scævus).

λαῖός, ὁ, ὄν, *left, left-hand (= la-*
vus).

δεξιός, ὁ, ὄν, *right, right-hand;*
right-handed, dexterous; well-
omened (= dexter).

τὸ δεξιὸν κέρας, *the right wing.*

ἄπωθεν } [ἀπό], *from far off; from*
ἄποθεν } *afur.*

ἐφιστάται (ἐφίστημι, ἐπιστήσω, ἐφ-
έστηκα), *to set upon, or over; to*
stop, to pull up (a horse, &c.)

καταθεδεσθαι = καταθεῖσθαι, *to look*
down upon; to observe.

ἔξω [ἐξ], *without, outside of, beyond.*

εἰσω } *within, inside of.*
εἰσω }

(From Xenophon's Anabasis.)

Καὶ ἐν τούτῳ Κῦρος, παρελαύνων αὐτὸς σὺν Ἰίγγρητι ἑρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι, τῷ Κλέαρχῳ ἐβ ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἶη· “κὰν τοῦτο,” ἔφη “νικῶμεν, πάνθ’ ἡμῖν πεποιοῖται.” Ὅρων δὲ ὁ Κλέαρχος τὸ μέσον στίφος, καὶ ἀκούων Κύρου ἔξω ὄντα τοῦ Ἑλληνικοῦ εὐωνύμου βασιλέα, (τοσοῦτῳ γὰρ πλήθει περιῆν βασιλεὺς, ὥστε μέσον τὸ ἑαυτοῦ ἔχων τοῦ Κύρου εὐωνύμου ἔξω ἦν,) ἀλλ’ ὁμως ὁ Κλέαρχος οὐκ ἤθελεν ἀποσπᾶσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρας, κοβούμενος, μὴ κυκλωθεῖν ἐκατέρωθεν· τῷ δὲ Κύρῳ ἀπεκρίνατο, ὅτι αὐτῷ μέλοι, ὅπως καλῶς ἔχοι.

Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στράτευμα ὁμαλῶς προῆι· τὸ δ’ Ἑλληνικόν, ἔτι ἐν τῷ αὐτῷ μένον, συνετάττετο ἐκ τῶν ἔτι προσιόντων. Καὶ ὁ Κῦρος παρελαύνων οὐ πάνυ πρὸς αὐτῷ τῷ στρατεύματι, κατεθεῶτο ἐκατέρους ἀποθεν, τοὺς τε πολεμίους ἀποβλέπων καὶ τοὺς φίλους. Ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, ὑπελάσας ὡς συναντῆσαι, ἤρετο, εἴ τι παραγγέλλοι· ὁ δ’ ἐπιστήσας εἶπε, καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι καὶ τὰ ἱερὰ καλὰ καὶ τὰ σφάγια καλὰ.

XI.

κύμα, τό, a billow, a wave.
κυμαίνειν, to swell; to wave.
ἐκυμαίνειν, to wave out, to undulate.

θέειν = θεῖν (θέω = θῶ, θεύσομαι,—)
τρέχειν (τρέχω, δραμοῦμαι and rarely θρέξομαι, δεδράμηκα and δεδρόμα, αορ. 2. ἐδραμον) } *run.*

δρόμος, ὁ, a running, a run; a course, a race.

ὀρόμῃ θεῖν, to rush on at a run; to double. (An expression commonly used of soldiers advancing.)

δρομεύς, ὁ, a runner.

ἵπποδρομος, ὁ, a race-course, a hippodrome.

ἵπποδρόμος, ὁ, a light horseman.

ἵπποδρομία, ἡ, a horse-race, a chariot-race.

δόρυ, τό (ἱ. δόρατος), a beam or shaft; the shaft of a spear; a spear (= hasta).

ἐπὶ δόρυ, to the right hand (in which the spear was held).

ἐκ’ ἀσπίδα, to the left hand (in which the shield was held).

δορυφόρος, ὁς, on, spear-bearing (= hastatus).

δορυφόρος, ὁ, a spear-bearer, a (king's) body-guard.

δορυφορεῖν = δορυφορεῖν, to be a body-guard; to guard.

δορυφόρημα, τό, a body-guard (collectively).

ἐλελεῦ } a cry, (especially) a
 ἐλελεεῦ } war-cry.
 ἀλαλή }
 ἐλελίζειν (ἐλελίζω, } to shout, to
 ἐλελίξω, —) } raise the
 ἀλαλάζειν (ἀλαλάζω, } war-cry.
 ἀλαλάξω, —) }
 ἐρεσθαί (ἐρομαι, ἐρή- }
 σομαι, —) } to ask, to
 εἰρεσθαί (εἶρομαι, εἰρή- } enquire.
 σομαι, —) }
 ἐρωτάειν = ἐρωτᾶν }
 (ἐρωτᾶω = ἐρωτῶ, }
 ἐρωτήσω, ἠρώτηκα) }
 φθέγγεσθαι (φθέγγομαι, φθέγξομαι, }
 ἐφθεγγμαι,) to emit a sound, to }
 shout, to cry.
 φθογγός, ὁ } a voice (of men, birds,
 φθογγή, ἡ } &c.); a sound (of }
 φθογγή, ἡ } musical instruments, }
 the sea, &c.).
 φθέγμα, τό, an utterance; a word; }
 a sound.
 δοῦπος, ὁ, a din, a clashing.
 δουπέειν = δουπέειν (δουπέω = δουπῶ, }
 δουπήσω, perf. 2. δέδουπα), to }
 clash, to raise a din.
 συντιθέναι (συντίθηναι, συνθήσω, συν- }
 θέικα), to put together, to com- }
 pose, to arrange; (in middle) to }
 agree to, to conclude an arrange- }
 ment, to covenant.
 σύνθημα, τό, a composition; an }
 arrangement, a covenant, a watch- }
 word.
 δέχεσθαι (δέχομαι, δέξομαι, δέδεγμαι), }
 to accept, to receive (= accipere).
 δεξιὰ, ἡ, the right hand (i. e. the }
 hand with which one receives a }
 thing. Strictly, δεξιὰ is a femi- }
 nine adjective, from δεξιός, and

agrees with χεῖρ understood; }
 just as, in Latin, we generally }
 have *dextra* with the omission }
 of *manus*).
 παιανίζειν, to chant the *psæan*, to sing }
 the war-song.
 ἔπεσθαι, to follow(= sequi).
 ἤδη, already, now (= jam).
 νῦν, now, at present (= nunc).
 ἐκκλίνειν, to bend off, to waver, to }
 retreat.
 φάλαγξ, ἡ (G. φάλαγγος), a com- }
 pact body of infantry, a phalanx.
 στάδιον, τό, a stadium, a furlong }
 (= six πλῆθρα).
 δύο } two (= duo).
 δύω }
 δις, twice.
 δεύτερος, α, ον, second.
 δεύτερον, secondly, a second time.
 ἡνία, ἡ }
 ἡνία, τό } the reins.
 ἡνιοχος, ὁ [ἔχειν], a rein-holder, a }
 driver, a charioteer.
 ἡνιοχέειν = ἡνιοχεῖν } to hold the }
 ἡνιοχεύειν } reins, to drive.
 ἀπέχειν, to be distant.
 κενός, ἡ, ὄν, empty.
 κενότης, ἡ, emptiness.
 κενόειν = κενοῦν, to empty.
 διῆσταναι, to place asunder (in }
 transitive tenses); to stand apart }
 (in intransitive tenses).
 προορᾶειν = προορᾶν, to foresee, to }
 see before one; to look forward.
 Εὐνώ, ἡ (G. Εὐνός = Εὐνοῦς), *Ænô* }
 (the goddess of war, = Bel- }
 lona).
 Εὐνάλιος, ὁ, *Ænalius*, *Ares* (= }
 Mars.)
 Ζεύς, ὁ, (G. Διός), *Zeus* (= Jupiter).

(From Xenophon's *Anabasis*.)

Ταῦτα δὲ λέγων, θορύβον ἤκουσε διὰ τῶν τάξεων ἰόντος,
 καὶ ἤρετο τίς ὁ θόρυβος εἶη. Ὁ δὲ Ξενοφῶν εἶπεν, ὅτι τὸ
 σύνθημα παρέρχεται δεύτερον ἤδη. Καὶ ὃς ἐθαύμασε, τίς
 παραγγέλλει, καὶ ἤρετο ὅτι εἶη τὸ σύνθημα. Ὁ δὲ ἀπεκοί-
 νατο, ὅτι ΖΕΥΣ ΣΩΤΗΡ ΚΑΙ ΝΙΚΗ. Ὁ δὲ Κῆρος

(From the Witticisms of Hierocles.)

1. Σχολαστικὸς σχολαστικῶ συναντήσας εἶπεν· Ἔμαθον ὅτι ἀπέθανες· κἀκεῖνος· Ἄλλ' ὁρᾷς με ἔτι, ἔφη, ζῶντα· καὶ ὁ σχολαστικὸς· Καὶ μὴν ὁ εἰπὼν μοι πολλῶ σου ἀξιοπιστότερος ὑπάρχει.

2. Σχολαστικὸς, βουλόμενος περᾶσαι ποταμὸν, ἀνῆλθεν εἰς τὸ πλοῖον ἐφιππος· πυθομένου δέ τινος τὴν αἰτίαν, ἔφη, σπονδάξειν.

3. Σχολαστικὸς, κολυμβᾶν βουλόμενος, παρὰ μικρὸν ἐπύλη· ὥμοσεν οὖν μὴ ἄψασθαι ὕδατος, ἐὰν μὴ πρῶτον μάθῃ κολυμβᾶν.

4. Σχολαστικὸς, ἱατρῶ συναντήσας, ὑπο τοίχου ἐκρύβη· πυθομένου δέ τινος τὴν αἰτίαν, ἔφη, καιρὸν ἔχω μὴ ἀσθενήσας, καὶ αἰσχύνομαι εἰς ὅψιν ἐλθεῖν τοῦ ἱατροῦ.

5. Σχολαστικὸς, ἱατρῶ συναντήσας, συγχώρησόν μοι, εἶπε, καὶ μὴ μοι μέμνη, ὅτι οὐκ ἐνόησα.

XXXV.

δάκρυον, τό } a tear (=lacryma)
 δάκρυ, τό }
 δακρύνειν (δακρῦν, δακρῦσω, δεδάκρυκα), to weep.
 δακρύνεις, εσσα, εν, tearful.
 δακρῦτός, ἡ, ὄν, wept over.
 ἀδάκρυτος, os, on, tearless; unwept.
 ὀφείλειν (ὀφείλω, ὀφειλήσω, ὀφείλῃκα, aor. 2. ὤφελον and ὤφελον), to owe (=debere).
 ὀφείλημα, τό } a debt.
 ὀφειλή, ἡ }
 ὀφειλέτης, δ, a debtor.
 χρέος, τό, a need; a necessity; a debt.
 χρέως, τό (indeclinable), a debt.
 χρεωφείλημα, τό, a debt.
 χρεωφειλέτης, δ, a debtor.
 δάνος, τό } money at interest; a
 δάνειον, τό } loan.
 δανείζειν, to put money out to interest; to lend.
 δανιστής, δ, a money-lender, a usurer.
 χάρις, ἡ (G. χάριτος), grace; favour; a gift.

χαρίεις, εσσα, εν, graceful.
 χαρίζεσθαι, to be grateful; to show grace or favour (to any one); to forgive.
 βρέχειν, to wet; to bathe or wash (anything).
 μάσσειν (μάσσω, μάξω, μέμαχα), to squeeze; to knead.
 ἐκμάσσειν, to wipe out, to wipe dry, to wipe.
 ἀπομάσσειν, to wipe off, to wipe clean, to wipe.
 ἀμαρτάνειν (ἀμαρτάνω, ἀμαρτήσομαι, ἡμάρτηκα), to miss; to fail; to err; to sin.
 ἀμαρτία, ἡ } a failure; a sin.
 ἀμάρτημα, τό }
 ἀμαρτωλός, ὅς, ὄν, sinful. (The masculine and feminine are often used substantively, = sinner.)
 λίπος, τό, grease, fat.
 λιπαρός, δ, ὄν, fat.
 ἀλείφειν (ἀλείφω, ἀλείψω, ἀλήλιφα and ἡλοιφα), to besmear; to anoint.

ἀλειφαρ, τό (G. ἀλείφατος), an un-
guent.
μύρον, τό, sweet-oil, oil, an unguent.
ὀρθός, ἡ, ὄν, straight, correct (=
rectus).
ὀρθῶς, correctly, well.
ὀρθότης, ἡ, straightness.
ὀρθεῖν = ὀρθοῦν, to straighten; to
raise up.
φίλημα, τό, a kiss.
καταφιλεῖν, to kiss.
πέντε (indecl.) five. (In the Æolic
dialect πέμπε).
πέμπτος, ἡ, ὄν, fifth.
πεμπτός, ἡ, ὄν, sent.
πεντάκις, five times.
πεντήκοντα (indecl.) fifty.

πεντακόσιοι, αι, α, five hundred.
στρέφειν (στρέφω, στρέψω, ἐστροφα)
to turn (= τρέπειν).
ἐλαία, ἡ } the olive tree; an olive.
ἐλαῖα, ἡ }
ἐλαιον, τό, olive-oil; oil.
ἀφίεναι (ἀφίημι, ἀφήσω, ἀφεῖκα, aor.
1. ἀφήκα) to send away; to remit,
or forgive.
ἀνάκεισθαι, to recline (at meals, &c).
συνανάκεισθαι, to recline together, to
sit at table with.
πορεύεσθαι, to go, or depart.
εἰρήνη, ἡ, peace.
εἰρηναῖος, α, ὄν, peaceful.
εἰρηνεύειν, to reconcile; to make, or
keep peace.

(From St. Luke's Gospel.)

Καὶ ὁ Ἰησοῦς εἶπε πρὸς αὐτόν· Σίμων, ἔχω σοί τι εἰπεῖν.
Ὁ δὲ φησι· Διδάσκαλε, εἰπέ. Δύο χρεωφειλέται ἦσαν
δανειστῇ τινι· ὁ εἰς ὥφειλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος
πεντήκοντα. Μὴ ἔχοντων δὲ αὐτῶν ἀποδοῦναι, ἀμφοτέροις
ἐχαρίσατο. Τίς οὖν αὐτῶν, εἶπε, πλείον αὐτὸν ἀγαπήσει;
Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν· Ὑπολαμβάνω, ὅτι ὃ τὸ
πλείον ἐχαρίσατο. Ὁ δὲ εἶπεν αὐτῷ· Ὁρθῶς ἔκρινας.
Καὶ στραφεὶς πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη· Βλέπεις
ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν· ὕδωρ ἐπὶ
τοὺς πόδας μου οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἐβρεξέ
μου τοὺς πόδας, καὶ ταῖς θριξὶ αὐτῆς ἐξέμαξε. Φίλημά μοι
οὐκ ἔδωκας· αὕτη δὲ, ἀφ' ἧς εἰσῆλθον, οὐ διέλιπε καταφι-
λοῦσά μου τοὺς πόδας. Ἐλαίῳ τὴν κεφαλὴν μου οὐκ
ἤλειψας· αὕτη δὲ μύρῳ ἤλειψε τοὺς πόδας μου. Οὐ χάριν,
λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἡγά-
πησε πολὺ· ὃ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. Εἶπε δὲ
αὕτῃ· Ἀφέωνται σου αἱ ἁμαρτίαι. Καὶ ἤρξαντο οἱ συνανα-
κείμενοι λέγειν ἐν ἑαυτοῖς· Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας
ἀφήσῃ; Εἶπε δὲ πρὸς τὴν γυναῖκα· Ἡ πίστις σου σέσωκέ
σε· πορεύου εἰς εἰρήνην.

ἀνέχειν, *to hold up, to restrain*; (in middle) *to restrain one's self, to refrain.*

παλεῖν (παίω, παήσω and παίσω, πέπαικα), *to smite, to beat.*

ἀκμή, ἡ, *a point, an edge.* (This word is not found in classical authors, but contains the root of a very large family of words actually in use).

ἀκμή, ἡ, *an edge or point* (especially) *the highest point, the summit; the highest condition; the acme or prime* (of anything); *vigour.*

ἀκμή (ἔστι) 'tis high time (to do so and so).

ἐπ' ἀκμῆς εἶναι, *to be on the point* (of doing so and so).

ἄκων, δ (G. ἄκωντος), *a dart.*

ἀκουτί(ζε)ν, *to throw a dart; to wound with a dart.*

σπείρειν (σπείρω, σπερῶ, ἔσπαρκα) *to sow* (seed, &c.); *to scatter* (like seed).

διασπείρειν, *to disperse.*

σπέρμα, τό, *seed.*

σπαρτός, ἡ, ὄν, *sown.*

σπόρος, δ, *a sowing, seed-time*; *produce.*

σπορεύς, δ, *a sower.*

σπόριμος, *os, on, fit for sowing.* (In neuter plural σπόριμα, "corn-fields.")

(From Xenophon's Anabasis.)

Ὡς δὲ ἡ τροπὴ ἐγένετο, διασπείρουνται καὶ οἱ Κύρου ἑξακόσιοι, εἰς τὸ διώκειν ὁρμήσαντες· πλὴν πάνυ ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν, σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι. Σὺν τούτοις δὲ ὦν καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκείνον στίφος· καὶ εὐθύς οὐκ ἠνέσχετο, ἀλλ' εἰπὼν, "Τὸν ἄνδρα ὀρώ," ἔειπε ἐπ' αὐτόν· καὶ παλεῖ κατὰ τὸ στέρνον καὶ τιτρώσκει διὰ τοῦ θώρακος, ὥς φησι Κτησίας ὁ ἰατρός· καὶ ἴασθαι αὐτὸς ὁ τραυμά φησι. Παίοντα δ' αὐτὸν ἀκουτίζει τις παλτῶ ὑπὸ τὸν ὀφθαλμὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κύρος, καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἑκατέρων, ὅπριοι μὲν τῶν ἀμφὶ βασιλέα ἀπέθνησκον Κτησίας λέγει· παρ' ἐκείνῳ γὰρ ἦν· Κύρος δὲ αὐτὸς τε ἀπέθανε, καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο ἐπ' αὐτῷ. Αἰσπάρτης δ' ὁ πιστότατος αὐτῷ τῶν σκηπτούχων θεράπων λέγεται, ἐπειδὴ πεπτωκότα εἶδε Κύρον, καταπηδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν αὐτῷ. Καὶ οἱ μὲν βασιλέα φασὶ κελεύσαι τινα ἐπισφάζαι αὐτὸν Κύρῳ· οἱ δέ, ἑαυτὸν ἐπισφάξασθαι σπασάμενον τὸν ἀκινάκην· εἶχε γὰρ χρυσοῦν· καὶ στρεπτὸν δὲ ἐφόρει καὶ ψέλλια καὶ τὰ ἄλλα, ὥσπερ οἱ ἄριστοι τῶν Περσῶν· ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὐνοίαν τε καὶ πιστότητα.

XLIII.

βροντή, ἡ, *thunder* (= tonitru).
βρόντημα, τό, *a clap of thunder*.

βροντάει = βροντᾶν, *to thunder*.
εμβρόντητος, *os, on, thunder-struck*;
(and therefore) *idiotic*.

κεραυνός, ὁ, *a thunderbolt* (= fulmen).

κεραυνόειν = κεραυνῶν, *to strike with a thunderbolt*.

βροντησικέραυνος, *os, on, hurling thunder and lightning*. (For the word which strictly means "lightning," see vocabulary, xxxviii.)

κεραυνοβρόντης, ὁ, *the thunderer*.
κεραυνόβλητος, *os, on* [βάλλειν], *struck by a thunderbolt*.

ρίζα, ἡ, *a root* (= radix).
ρίζειν = ριζοῦν, *to root in, to plant*.
ρίζοτός, *os, on* [τέμνειν], *root-cutting*. (Often as a substantive in the masculine = a root-cutter.)

φάρμακον, τό, *a drug* (sometimes a medicinal drug, sometimes a poisonous one).

φαρμακεύς, ὁ, *a druggist, an apothecary, a poisoner*.

φαρμακεύειν, *to administer a drug; to practise poisoning; to practise enchantment*.

φαρμακεία, ἡ, *the use of drugs or poison, pharmacy; enchantment*.

φαρμακοποιός, *os, on, drug-making, compounding medicine*.

φαρμακοποιία, ἡ, *the preparation of drugs, the compounding of medicines*.

ἄλλοτριος, *a, on* [ἄλλος], *another's; foreign; unsuited to; hostile*.

ἄλλοτριότης, ἡ, *foreignness, strangeness; hostility*.

ἄλλοτριεῖν = ἄλλοτριῶν, *to estrange; to alienate*.

προκατακλίνεσθαι, *to recline before* (any one, i. e., as we say, to sit above him, at table).

ἀπρεπής, ἡς, ἐς [πρέπειν], *unbecoming*.

μεταλαμβάνειν, *to partake of*.
ἐπιδεικνύειν, *to exhibit, to display*.

ὑβριστής, ὁ, *an overbearing person*.
χρήσιμος, *η, on, useful*.

φλέγειν, *to burn, to blaze*.

φλέξις, ἡ, *a burning*.

φλέγμα, τό, *inflammation; phlegm*.

φλόξ, ἡ (G. φλογός), *a flame*.

φλεγμαίνειν, *to inflame*.

φλεγέθειν (used only in present),
to burn, to blaze (= φλέγειν).

καταφλέγειν, *to burn up, to consume; to burn*.

ἡμίφλεκτος, *os, on, half-burnt, half-consumed*.

λόνος, ὁ, *labour, toil; suffering*.

πονέειν = πονεῖν, *to labour, to toil; to suffer or go through*.

πονικός, ἡ, *on, laborious*.

ἔρος, τό } *wool*.

εἶρος, τό } *wool*.

ἔριον, τό } *a fleece of wool; (in*
εἶριον, τό } *plural) wool*.

ξαίνειν, *to comb, to card* (wool, &c.)

ἔοια ξαίνειν, *to card wool* (= lanam carpere).

καθαρός, ὁ, *on, clean, pure*.

καθαίρειν, *to cleanse, to purify*.

καθαρότης, ἡ, *cleanness, purity*.

κῆδαρσις, ἡ, *a cleansing, a purification*.

καθαρτής, ὁ, *a cleanser, a purifier*.

καθάρσιος, *os, on, cleansing, purificatory*.

καθάρματα, τὰ, *impurities, scum*.
(Strictly the cleansings or off-scourings from an object which has been purified.)

καθάρσιος, *a, on, neat* (= mundus).

καθαριότης, ἡ, *neatness* (= munditiae).

καθαρεύειν, *to be clean or pure*.

ἐκκαθαίρειν, *to clean out, to purify thoroughly*.

ἀγείρειν [ἄγειν], *to bring together, to collect, to assemble*.

ἀγύρτης, ὁ, *a mob-collector; a juggler, a quack*.

φθίνειν, *to waste away, to decay*.

φθίσις, ἡ, *decay; consumption, phthisis.*

φθισικός, ἡ, *όν, consumptive.*

φθεῖρειν (φθεῖρω, φθεῶ, ἐφθαρκα, perf. 2. ἐφθορα), *to waste, to corrupt, to destroy.*

φθορά, ἡ } *corruption, destruction.*

φθόρος, ὁ }
φθορεὺς, ὁ, *a corrupter.*

διαφθεῖρειν, *to destroy totally, disable.*

ἐπιλανθάνεσθαι (ἐπιλανθάνομαι, ἐπιλήσομαι, ἐπιλέλησμαι, perf. 2. ἐπιλέληθα), *to forget.*

συμπόσιον, τό, *a banquet.*

σάνδαλον, τό, *a sandal.*

συντρίβειν, *to rub together; to crush to smash.*

ἔλεος, ὁ, *pity, compassion.*

ΖΕΥΣ, 'ΗΡΑΚΛΗΣ, 'ΑΣΚΛΗΠΙΟΣ.

(From Lucian's Dialogues.)

ΖΕΥΣ. Παύσασθε, ὦ Ἀγκληπιέ καὶ Ἡράκλεις, ἐρίζοντες πρὸς ἀλλήλους ὥσπερ ἄνθρωποι· ἀπρεπὴ γὰρ ταῦτα, καὶ ἀλλότρια τοῦ συμποσίου τῶν θεῶν. ἩΡΑ. Ἀλλὰ ἐθέλεις, ὦ Ζεῦ, τουτοῦ τὸν φαρμακέα πρακατακλίνεσθαι μου; ΑΣΚ. Νῆ Δία, καὶ ἀμείνων γάρ εἰμι. ἩΡΑ. Κατὰ τί, ὦ ἐμβρόντητε; ἢ διότι σε ὁ Ζεὺς ἐκεραυνῶσεν, ἃ μὴ θέμις ποιοῦντα, νῦν δὲ κατ' ἔλεον αὐθις ἀθανασίας μετέληφας; ΑΣΚ. Ἐπιλέλῃσαι γὰρ καὶ σὺ, ὦ Ἡρακλῆς, ἐν τῇ Οἰτῇ καταφλεγείς, ὅτι μοι ὀνειδίζεις τὸ πῦρ; ἩΡΑ. Οὐκ οὐν ἴσα καὶ ὅμοια βεβίωται ἡμῖν· ὃς Διὸς μὲν υἱὸς εἰμι, τοσαῦτα δὲ πετόνηκα, ἐκκαθαίρων τὸν βίον, θηρία καταγωνιζόμενος, καὶ ἀνθρώπους ὑβριστὰς τιμωρούμενος· σὺ δὲ ῥιζοτόμος εἶ, καὶ ἀγύρτης, νοσοῦσι μὲν ἴσως ἀνθρώποις χρήσιμος ἐπιθήσειν τῶν φαρμάκων, ἀνδρῶδες δὲ οὐδὲν ἐπιδεδειγμένος· ΑΣΚ. Εὖ λέγεις, ὅτι σου τὰ ἐγκαύματα λασάμην, ὅτε πρῶην ἀνῆλθες ἡμίφλεκτος, ὑπ' ἀμφοῖν διεφθαρμένος τὸ σῶμα, τοῦ χιτῶνος, καὶ μετὰ τοῦτο τοῦ πυρός· ἐγὼ δὲ, εἰ καὶ μηδὲν ἄλλο, οὔτε ἐδούλευσα ὥσπερ σὺ, οὔτε ἔξαινον ἔρια ἐν Λυδία, πορφυρίδα ἐνδεδυκώς, καὶ παιόμενος ὑπὸ τῆς Ὀμφάλης χρυσῷ σανδάλῳ, ἀλλ' οὐδὲ μελαγχολήσας ἀπέκτεινα τὰ τέκνα, καὶ τὴν γυναικα. ἩΡΑ. Εἰ μὴ παύσῃ λαιδορούμενός μοι, αὐτίκα μάλα εἴσει, ὥς οὐ πολὺ σε ὀνήσει ἡ ἀθανασία, ἐπεὶ, ἀράμενος σε, ῥίψω ἐπὶ κεφαλὴν ἐκ τοῦ οὐρανοῦ, ὥστε μηδὲ τὸν Παιήονα λίσασθαι σε, τὸ κρανίον συντρίβεντα. ΖΕΥΣ. Παύσασθε, φημί, καὶ μὴ ἐπιταράττετε ἡμῖν τὴν συνουσίαν, ἢ ἀμφοτέρους ἀποπέμψομαι ὑμᾶς τοῦ συμποσίου. Καίτοι εὐγνωμον, ὦ Ἡρακλῆς, προκατακλίνεσθαι σου τὸν Ἀσκληπιόν, ἅτε καὶ πρότερον ἀποθάνοντα.

XLIV.

τέρας, τό (G. τέρατος = τέρας = τέρας), a wonder, a prodigy; a sign or portent.

τεράστιος, os, on } wonderful, prodigious; portentous.
τεραπεύεσθαι, to talk prodigies.

λήρος, δ, nonsense, stuff (= nugæ).

ληρέειν = ληρεῖν, to talk nonsense.

ληρώδης, ης, es, nonsensical, silly.

δίψα, ἡ } thirst.

δίψιος, α, on } thirsty.

διψάειν = διψῆν, to thirst.

κύπτειν (κύπτω, κύψα, κέκυφα), to stoop.

κύβδα, stooping (adverb).

κυφός, ή, όν, stooped, bent.

κοῖλος, η, on, hollow (hence cœlum).

κοιλότης, ή, hollowness, a cavity.

κοιλᾶν = κοιλῶν } to hollow.

κοιλᾶναι } the cavity of the human body, (i. e.) the belly.

δᾶλλναι (δᾶλλνμι, δᾶλσω and δᾶλῶ, δᾶλῶκα, intransitive perf. 2, δᾶλωα), to destroy; to lose; (in middle and in perf. 2) to perish; to be ruined or undone.

δᾶλεθρος, δ, destruction, ruin.

δᾶλεθριος, α, on } destructive, ruinous.

δᾶλεθριος, os, on }

ἀπολλύναι, to destroy utterly.

ἀπόλωλα (intransitive perf. 2 of ἀπολλύναι), I am utterly destroyed.

κερανύνναι (κεράννυμι, κερᾶσω and κερᾶ, κέκρακα), to mix.

κράσις, ή, a mixing.

κρατήρ, δ, a mixing-bowl (for wine).

ἄκρατος, os, on, unmixed.

ἀρτεῖν (ἀρτύω, ἀρτύσω, —), to draw (water, &c.)

δάκτυλος, δ, a finger.

δακτύλιος, δ, a ring.

δακτυλοδεικτεῖν = δακτυλοδεικτεῖν [δεικνύναι], to point at with the finger.

δακτυλοδεικτός, ός, όν, pointed at with the finger.

δάκτυλος τοῦ ποδός, a toe (τοῦ ποδός is sometimes understood, δάκτυλος alone being used for "a toe").

ὁ μέγας δάκτυλος } the thumb (= ἀντίχειρ, δ pollex).

ὁ λιχανός δάκτυλος } the forefinger

[λείχειν] } (= index;

ὁ δεικτικός δάκτυλος } or, digitus [δεικνύναι] salutaris).

ὁ μέσος δάκτυλος, the second or middle finger (= digitus medius; or, digitus impudicus).

ὁ παράμεσος δάκτυλος, the third or ring finger (= digitus annularis; or, digitus medio proximus).

μικρός δάκτυλος, the little finger (= digitus minimus; or, digitus auricularis).

ἀργός, ός, όν } [α and ἔργον] unemployed;

ἀργός, ός, όν } ployed; idle, lazy.

ἀργός, ή, όν, white, shining. (See vocabulary).

ἀργία, ή } want of employment;

ἀργία, ή } leisure; idleness.

ἀργεῖν = ἀργεῖν, to be unemployed;

to be lazy.

προσφέρειν, to bring to, to apply.

χείλος, τό, a lip.

φθάνειν (φθάνω, φθήσομαι, ἔφθακα),

to anticipate, to be beforehand.

καταδίκη, ή, condemnation, sentence.

ἐλλέβορος, δ, hellebore (= veratrum).

ΜΕΝΙΠΠΟΣ καὶ ΤΑΝΤΑΛΟΣ.

(From Lucian's Dialogues.)

ΜΕ. Τί κλέεις, ὦ Τάνταλε; ἢ τί σεαυτὸν ὀδύρῃ, ἐπὶ τῇ λίμνῃ ἐστὼς; ΤΑΝ. Ὅτι, ὦ Μένιππε, ἀπόλωλα ὑπὸ τοῦ

δίψους. ME. Οὕτως ἀργὸς εἶ, ὥς μὴ ἐπικύψας πιεῖν ἢ καὶ νῆ Δι' ἀρυσάμενος κοίλῃ τῇ χειρὶ; TAN. Οὐδὲν ὄφελος, εἰ ἐπικύψαιμι· φεύγει γὰρ τὸ ὕδωρ, ἐπειδὴν προσιόντα αἰσθηταί με· ἦν δέ ποτε καὶ ἀρύσσωμαι, καὶ προσενέγκω τῷ στόματι, οὐ φθάνω βρέξας ἄκρον τὸ χεῖλος, καὶ διὰ τῶν δακτύλων διαρρυνὲν, οὐκ οἶδ' ὅπως αὐθις, ἀπολείπει ξηρὰν τὴν χειρά μου. ME. Τεράστιον τί πάσχεις, ὦ Τάνταλε· ἀτὰρ εἰπέ μοι, τί γὰρ καὶ δέη τοῦ πιεῖν; οὐ γὰρ σῶμα ἔχεις· ἀλλ' ἐκείνο μὲν ἐν Λυδία πονεῖ τέθαιπται, ὅπερ καὶ πεινῆν, καὶ διψῆν ἐδύνατο· σὺ δὲ ἢ ψυχὴν, πῶς ἂν ἔτι ἢ διψώης, ἢ πίνοις; TAN. Τοῦτ' αὐτὸ ἢ κόλασις ἐστὶ, τὸ διψῆν μου τὴν ψυχὴν ὥς σῶμα οὔσαν. ME. Ἀλλὰ τοῦτο μὲν οὕτω πιστεύσομεν, ἐπεὶ φῆς τῷ δίψει κολάζεσθαι. τί δ' οὖν σοι τὸ δεινὸν ἔσται; ἢ δέδιας μὴ ἐνδεία τοῦ ποτοῦ ἀποθάνης; οὐχ ὁρῶ γὰρ ἄλλον μετὰ τοῦτον ἄδην, ἢ θάνατον ἐντεῦθεν εἰς ἕτερον τόπον. TAN. Ὅρθῶς μὲν λέγεις· καὶ τοῦτο δ' οὖν μέρος τῆς καταδίκης τὸ ἐπιθυμεῖν πιεῖν, μηδὲν δεόμενον. ME. Ληρεῖς, ὦ Τάνταλε, καὶ ὥς ἀληθῶς ποτοῦ δεῖσθαι δοκεῖς, ἀκράτου γε ἐλλεβόρου νῆ Δία, ὅστις τούναντίον τοῖς ὑπὸ τῶν λυττῶντων κυνῶν δεδηγμένοις, πέπονθας, οὐ τὸ ὕδωρ, ἀλλὰ τὴν δίψαν πεφοβημένος. TAN. Οὐδὲ τὸν ἐλλέβορον, ὦ Μένιππε, ἀναίνομαι πιεῖν, γένοιτό μοι μόνον. ME. Θάρρει, ὦ Τάνταλε, ὥς οὔτε σὺ οὔτε ἄλλος πίεται τῶν νεκρῶν· ἀδύνατον γάρ· καίτοι οὐ πάντες ὥσπερ σὺ ἐκ καταδίκης διψῶσι, τοῦ ὕδατος αὐτοὺς οὐχ ὑπομένοντος.

XLV.

φόνος, ὁ } murder, carnage.
 φονή, ἡ }
 φονίος, α, ον }
 φονίος, ος, ον } murderous, bloody,
 φονίος, α, ον } blood-stained.
 φονίος, ος, ον }
 φονικός, ἡ, ὄν, blood-thirsty; homicidal.
 φονεύς, ὁ, α murderer.
 φονεύειν, to murder.
 ἄελλα, ἡ, α whirl-wind; a storm.
 ἄελλαῖος, α, ον } storm-
 ἄελλας, ἡ (G. ἄελλαδος) } swift.

ἀελλόπους, ὁ } storm-footed, wind-
 ἄελλόπος, ὁ } swift (epithet of
 horses, of Iris, &c.)
 νιφάς, ἡ (G. νιφάδος), α snow-flake,
 snow. (The plural is often
 used to mean "snow," though
 sometimes the singular occurs
 in that sense).
 νίφα, τὴν (an accusative, as if from
 a nominative νίψ, which does
 not occur), snow.
 νίφειν, to snow (νίφει = it snows.)
 νιφετός, ὁ, α snow-storm.

νιφόεις, εσσα, εν, snowy, snow-capped, snow-topped.

ἵχνος, τό [ἰκνεῖσθαι], a track, a foot-step, a trace.

ἵχνιον, τό (= ἵχνος; being a diminutive only in form; see vocabulary).

ἰχνεῖν, to track or trace out.

ἰχνεῖς, ἡ, a tracking, a tracing out.

ἰχνετής, δ, a tracker, hunter (of a dog, &c).

ἰχνεῦμον, δ, the ichneumon. (This is an animal common in Egypt. It renders great service to the inhabitants of that country by tracing out and destroying the eggs of the crocodile. Hence its name.)

ἔλῃ, ἡ, a wood (= sylv).

ἐλῆεις, εσσα, εν, woody.

ἐλαῖος, α, εν, of the wood; forest (adjective).

ἐλοτόμος, δ [τέμνειν], a wood-cutter, a woodman.

μάντις, δ [μαλινεσθαι], one frenzied with inspiration, a diviner, a prophet.

μαντικός, ἡ, εν, prophetic.

μαντεία, ἡ, the power of divination, prophecy.

μαντεῖον, τό, an oracular response.

μαντεῖος, α, εν } oracular.

μαντεῖος, os, εν }

μαντεύεσθαι, to deliver an oracle; to consult an oracle.

δῆμος, δ, the people (= plebs).

δήμιος, os, εν } belonging to the people or state;

δημόσιος, α, εν } public, common.

ἐπιδήμιος, os, εν } popular; current

ἐπιδήμιος, os, εν } (among the people).

φοῖτος, δ a going to and fro, a wandering about.

φοιτᾶν = φοιτᾶν, to go to and fro, to wander.

φοιτητής, δ, one who goes to and fro (especially to and from school); a pupil.

φοιταλέος, α, εν } roaming, wandering.

φοιταλέος, os, εν }

θέσπις, δ and ἡ (G. θέσπιος) [θεός εἰπεῖν], inspired (i.e. speaking from God).

θεσπίζειν, to divine, to prophesy.

θεσπέσιος, α, εν } inspired, divine,

θεσπέσιος, os, εν } supernatural.

θεσπίτεια, ἡ (a feminine adjective),

oracular, prophetic.

ρητός, ἡ, εν [ῥέω, future of φάναι], said, spoken; famous; that may be spoken.

ρητήρ, δ } a speaker (especially in rhetoric), δ } public.

ῥῆμα, τό, a word, a saying.

ρητορικός, ἡ, εν, rhetorical.

ρητορεύειν, to be a speaker (in public); to use or practise rhetoric.

ἄρητος, os, εν, unsaid; not to be said, unutterable.

σθεναρός, δ, εν, strong (see vocabulary xxxiv).

σθεναρότερον (comparative neuter, used adverbially) more strongly; more nimbly.

νομᾶν = νομᾶν [νέμειν], to distribute; to wield, to ply.

θρόσκειν (θρόσκειν, θροῦμαι, —, aor. 2. ἔθρον), to leap.

ἐνθρόσκειν, to leap against; to assault.

ἐπενθρόσκειν, to dart down upon.

θρωσμός, δ, a height, a mound, a hill.

ἀπλᾶκίσκειν (ἀπλᾶκίσκω, ἀπλᾶκῆσω, — aor. 2. ἤπλακον, perf. pass. ἠπλάκημαι), to miss, to fail, to lose, to err. (This word is similar in meaning to ἀμαρτάνειν, vocabulary xxv., which is the common word in prose).

ἀναπλάκῃτος, os, εν, unfailing, unerring.

ὀφλισκάνειν (ὀφλισκάνω, ὀφλήσω, ὀφλήκα), to incur the charge of; to be held guilty of.

πέτρα, ἡ, a rock.

πέτρος, δ, a stone, a piece of rock.

πετρήεις, εσσα, εν } rocky.

πετρώεις, εσσα, εν }

πετρεῖν = πετροῦν, to turn into stone, to petrify.

νόσφι, *apart*; *apart from*.
 νοσφί(ξ)ειν, *to sunder or part*; *to remove from*.

ἀπονοσφί(ξ)ειν, *to put far away*; *to elude*.

οἰωνός, ὁ, *a bird*; (especially) *a bird of prey (= ales)*.

οἰωνί(ξ)εσθαι, *to take omens (from birds)*; *to augur*.

οἰωνιστής, ὁ } *an augur*,
 οἰωνοθέτης, ὁ [τιθέναι] } *a seer*,
 οἰωνόμαντις ὁ [μάντις] } *a sooth-*
 οἰωνοσκόπος, ὁ [σκοπεῖν] } *sayer*.

κόρος, ὁ } *a boy, a lad*.

κόρη, ἡ } *a girl, a damsel*.
 κόρην, ἡ }

βάσανος, ὁ, *a touchstone, a criterion, a test*.

βασανί(ξ)ειν, *to put to the test*; *to examine by torture*; *to torture*.

βασανιστής, ὁ, *a tester, a torturer*; *a gaoler*.

ἀμείβειν, *to change, to exchange*.

παραμείβειν, *to pass by or over*; *to surpass*.

συνιέναι (συνίημι, συνήσω, συνείκα), *to send or bring together*; *to comprehend, to understand*.

σύνεσις, ἡ, *comprehension, understanding*.

συνετός, ἡ, ὄν, *intelligent*.

ὀμφαλός, ὁ, *the navel (=umbilicus)*; *the boss of a shield (= umbo)*; *the knob (of anything)*.

ὀμφαλόεις, εἶσα, ἐν, *having a navel, bossed (of a shield)*; *knobbed*.

μεσόμφαλος, ὅς, ὄν, *in the middle of the navel*; *central*; *in the bowels of*.

γενέτης, ὁ, *a father (usually)*; *but sometimes a son*.

μέλεος, α, ὄν, *vain, idle, wretched*.

δειλός, ἡ, ὄν [δέος], *fearful, timid, cowardly*.

δεινός, ἡ, ὄν, *dreadful, dread*.

ἐπικουρός, ὅς, ὄν, *auxiliary*.

ἐνοπλος, ὅς, ὄν, *armed, in arms*.

(From Sophocles.)

Τίς, ὄντιν' ἂ θεσπιέπεια Δελφὶς εἶπε πέτρα
 ἄρρητ' ἄρρητων τελέσαντα φοινίαισι χερσίν;
 ὦρα νιν ἀελλάδων

ἵππων σθεναρώτερον

φυγᾷ πόδα νωμῶν.

ἐνοπλος γάρ ἐπ' αὐτὸν ἐπενθρόσκει

πυρὶ καὶ στεροπαῖς ὁ Διὸς γενέτας·

δεινὰ δ' ἅμ' ἔπονται Κῆρες ἀναπλάκῃτοι.

ἔλαμψε γὰρ τοῦ νιφόεντος ἄρτίως φανείσα
 φάμα Παρνασσῶ, τὸν ἄδηλον ἄνδρα πάντ' ἰχνεύει.

φοιτᾷ γὰρ ὑπ' ἀγρίαν

ῥῆαν ἀνά τ' ἄντρα καὶ

πέτρας, ἅτε ταῦρος,

μέλεος μελέφ ποδὶ χηρεύων,

τὰ μεσόμφαλα γᾶς ἀπονοσφίζων

μαντεῖα· τὰ δ' αἰεὶ ζῶντα περιποτᾶται.

δεινὰ μὲν οὖν δεινὰ ταρασσει σοφὸς οἰωνοθέτας,

οὔτε δοκοῦντ' οὔτ' ἀποφάσκουθ'· ὅτι λέξω δ' ἀπορῶ.

πέτομαι δ' ἐλπίσιν οὐτ' ἐνθάδ' ὄρων οὐτ' ὀπίσω.
 τί γὰρ ἢ Λαβδακίδαις ἢ
 τῷ Πολύβου νείκος ἔκειτ'; οὔτε πάροιθέν ποτ' ἔγωγ' οὔτε
 τανῦν πω
 ἔμαθον, πρὸς οὗτον δὴ, βασανῶ χρησάμενος,
 ἐπὶ τὰν ἐπίδαμον φάτιν εἴμ' Οἰδιπόδα, Λαβδακίδαις
 ἐπίκουρος ἀδῆλων θανάτων.
 ἀλλ' ὁ μὲν οὖν Ζεὺς ὃ τ' Ἀπόλλων ξυνετοὶ καὶ τὰ βροτῶν
 εἰδότες· ἀνδρῶν δ' ὅτι μάντις πλέον ἢ γῶ φέρεται,
 κρίσις οὐκ ἔστιν ἀληθής· σοφία δ' ἂν σοφίαν
 παραμείψειεν ἀνὴρ· ἀλλ'
 οὔ ποτ' ἔγωγ' ἄν, πρὶν ἰδοίμ' ὀρθόν, ἔπος μεμφομένων ἂν
 καταφαίην·
 φανερά γὰρ ὑπ' αὐτῷ πτερόεσσ' εἴκε κόρα
 ποτέ, καὶ σοφος ὤφθη βασάνῳ θ' ἡδύπολις· τῷ πρὸς ἐμᾶς
 φρενὸς οὔ ποτ' ὀφλήσει κακίαν.

XLVI.

ἀεῖδεν Att. ἔδειν (ἀεῖδω Att. ἔδω,
 ἀέσομαι Att. ἔσομαι, —), to sing.
 ἀοιδὴ Att. φδῆ, song, a song.
 ἀοιδός, ὁ Att. ὠδός, ὁ, a singer, a
 bard, a minstrel.
 ἀοιδμος, os, on, celebrated in song.
 φδοικός, ἡ, ὄν, tuneful, vocal, musical
 (= vocalis).
 ὠδεῖον, τό, the Odéon (at Athens;
 originally intended as a place
 for musical entertainments, but
 afterwards used as a law-court).
 κιθάρα, ἡ, a harp, a guitar (= ci-
 thara).
 κιθαρίζειν, to play the harp.
 κιθαρισ-
 τής, ὁ } a harpist. (The κιθαρι-
 κιθαρι- } δός was one who sung
 δός, ὁ } as well as played).
 ὁμολογέειν = ὁμολογεῖν [ὁμός, λέ-
 γειν], to speak the same language;
 to say the same thing, to agree;
 to confess.
 ὁμόλογος, os, on, agreeing; homo-
 logous.
 δελφίς, ὁ (G. δελφῖνος), a d'lrphn.
 αἰτέειν = αἰτεῖν, to ask, to request.

αἰτησις, ἡ, an asking, a request.
 αἶτημα, τό, a thing requested, a
 request.
 παραιτέσθαι = παραιτεῖσθαι, to beg
 for (something) from (some
 one); to beg of. (In the last
 sense, = deprecari.)
 λίσσεσθαι { λίσσομαι and λίτομαι,
 λίτεσθαι { λίσσομαι, —), to suppli-
 cate, to beseech, to entreat.
 λιτή, ἡ, supplication, entreaty.
 (This word is generally used in
 the plural.)
 λίτανος, η, on, suppliant.
 λιτανεύειν, to supplicate, to entreat
 (λίσσεσθαι).
 λιτανεία, ἡ, a supplication, a litany.
 τύραννος, ὁ, a monarch, an autocrat,
 a despot, a tyrant. (This word
 implies the possession of un-
 limited power, independently
 of any hereditary right thereto;
 and does not necessarily embody
 the idea of oppression and vio-
 lence. It is often = βασιλεύς.)
 τυραννεύειν, to be a monarch or
 ruler; to rule over.

θύμος, δ } *thyme* (= *thymus* and
θύμον, τό } *thymum*).

θυμός, δ, *the soul, spirit, mind.*

ἐπιθυμέειν = ἐπιθυμῆναι, *to desire.*

ἐπιθυμία, ἡ, *desire.*

πέλαγος, τό, *the sea* (= *pelagus*).

It may be seen why *pelagus* is neuter, contrary to the general rule respecting Latin nouns in *us* of the second declension.)

ἐν τῷ πελάγει, *at sea.*

πελάγιος, α, *on, sea, marine; at sea.*

πελαγίζειν, *to form a sea; to overflow* (of a river); *to be overflowed or flooded* (of places).

διαχράσθαι = διαχρᾶσθαι, *to use up, to consume; to destroy, to kill.*

ἑδάλιον, τό [ἕδος = a seat], *a thwart or bench* (in a ship or boat).

πρυμνός, ἡ, *on, end, last, hindmost.*

πρύμνα, ἡ, *the stem of a vessel* (= *puppis*).

πρυμνήτης, δ, *the helmsman, the pilot.*

πρυμνήσιος, α, *on, stern* (adjective).

πρυμνώρεια, ἡ [ὄρος = a mountain], *the foot of a mountain.*

παριστάναι, *to place beside* (in transitive tenses); *to stand beside, to occur* (in intransitive terms).

to occur (in intransitive terms).

ἐκφέρειν, *to bear off, to carry away.*

δεύτερος, α, *on, second; second to, inferior to* (with the usual government of a comparative, i.e., the genitive).

διθύραμβος, δ, *a dithyramb* (the name given to a species of hymn addressed in general to Bacchus, who was himself called διθύραμβος).

διατρίβειν, *to rub away; to consume. χρόνον διατρίβειν, to spend or pass time.* (Very often χρόνον is understood in this phrase.)

οὐδαμός, ἡ, *on, none* (= οὐδεὶς, οὐδεμία, οὐδέν).

ἐπιβουλεύειν, *to plot against, to conspire.*

ἐκβάλλειν, *to cast out; to throw overboard.*

προιέναι, *to send forth; to deliver up.*

νόμος, δ (in music), *a strain, an air.*

ὄρθιος, α, *on* [ὀρνύναι], *exciting, spirit-stirring.*

(From Herodotus.)

Ἐτυραννευε δὲ Περίανδρος Κορίνθου· τῷ δὲ λέγουσι Κορίνθιοι, (ὁμολογέουσι δὲ σφί Λέσβιοι) ἐν τῷ βίῳ, θῶμα μέγιστον παραστήναι· Ἀρίονα τὸν Μηθυμναῖον ἐπὶ δελφίνος ἐξευερχέντα ἐπὶ Ταύαρον, ἐόντα κιθαρωδὸν τῶν τότε ἐόντων οὐδενὸς δεύτερον, καὶ διθύραμβον, πρῶτον ἀνθρώπων τῶν ἡμεῖς ἴδμεν, ποιήσαντά τε καὶ ὀνομάσαντα, καὶ διδάξαντα ἐν Κορίνθῳ.

Τοῦτον τὸν Ἀρίονα λέγουσι, τὸν πολλὸν τοῦ χρόνου διατρίβοντα παρὰ Περιάνδρῳ, ἐπιθυμῆσαι πλῶσαι ἐς Ἰταλίην τε καὶ Σικελίην· ἔργασάμενον δὲ χρήματα μέγαλα, θελήσαι οπίσω ἐς Κόρινθον ἀπικεσθαι. Ὀρμᾶσθαι μὲν νυν ἐκ Τάραντος, πιστεύοντα δὲ οὐδαμοῖσι μᾶλλον ἢ Κορινθίοις, μισθώσασθαι πλοῖον ἀνδρῶν Κορινθίων. Τοὺς δὲ ἐν τῷ πελάγει ἐπιβουλεύειν, τὸν Ἀρίονα ἐκβαλόντας, ἔχειν τὰ χρήματα. Τὸν δὲ,

συνέντα τοῦτο, λίσσεσθαι, χρήματα μὲν σφι προτευντα, ψυχὴν δὲ παραιτούμενον. οὐκ ᾶν δὴ πείθειν αὐτὸν τούτοις, ἀλλὰ κελεύειν τοὺς πορθμέας ἢ αὐτὸν διαχράσθαι μιν, ὥς ἂν ταφῆς ἐν γῇ τύχη, ἢ ἐκπηδᾶν ἐς τὴν θάλασσαν, τὴν ταχίστην. Ἀπειληθέντα δὲ τὸν Ἀρίονα ἐς ἀπορίην, παραιτήσασθαι, ἐπειδὴ σφι οὕτω δοκέοι, περιῦδέειν αὐτόν, ἐν τῇ σκευῇ πάσῃ, στάντα ἐν τοῖσι ἐδωλίοις, αἰεῖσαι· αἰέσας δὲ ὑπεδέκετο ἑωυτὸν κατεργάσασθαι· καί, — τοῖσι ἐσελθεῖν γὰρ ἡδονὴν, εἰ μέλλοιεν ἀκούσεσθαι τοῦ ἀρίστου ἀνθρώπων ἀοιδοῦ, — ἀναχωρῆσαι ἐκ τῆς πρύμνης ἐς μέσσην νέα. Τὸν δὲ, ἐνδύντα τε πάσαν τὴν σκευὴν, καὶ λαβόντα τὴν κιθάρην, στάντα ἐν τοῖσι ἐδωλίοις, διεξελθεῖν νόμον τὸν ὄρθιον. Τελευτῶντος δὲ τοῦ νόμου, ῥίψαι μιν ἐς τὴν θάλασσαν ἑωυτὸν, ὥς εἶχε, σὺν τῇ σκευῇ πάσῃ· καὶ τοὺς μὲν ἀποπλέειν ἐς Κόρινθον· τὸν δὲ, δελφίνα, λέγουσι, ὑπολαβόντα, ἐξενεῖκαι ἐπὶ Ταῖναρον. Ἀποβάντα δὲ αὐτὸν χωρεῖν ἐς Κόρινθον σὺν τῇ σκευῇ, καὶ ἀπικόμενον ἀπηγέεσθαι πᾶν τὸ γεγονός. Περὶ ἀνδρὸν δὲ ὑπ' ἀπιστίας Ἀρίονα μὲν ἐν φυλακῇ ἔχειν οὐδαμῇ μετιέντα, ἀνακῶς δὲ ἔχειν τῶν πορθμέων· ὥς δὲ ἄρα παρῆναι αὐτοὺς, κληθέντας ἱστορέεσθαι εἴ τι λέγοιεν περὶ Ἀρίονος. Φαμένων δὲ ἐκείνων ὥς εἶη τε σῶς περὶ Ἰταλὴν καὶ μιν εὖ πρήσσοντα λίποιεν ἐν Τάραντι, ἐπιφανῆναί σφι τὸν Ἀρίονα ὥσπερ ἔχων ἐξεπήδησε· καὶ τοὺς ἐκπλαγέντας οὐκ ἔχειν ἔτι ἐλεγχομένους ἀρνέεσθαι. Ταῦτα μὲν νυν Κορίνθιοι τε καὶ Λέσβιοι λέγουσι. καὶ Ἀρίονός ἐστι ἀνάθημα χάλκεον. οὐ μέγα ἐπὶ Ταυνάρῳ, ἐπὶ δελφῶς ἐπεὶ ἂν ἀνθρώπος.

XLVII.

ἡχή, ἡ, *a sound*.

ἡχώ, ἡ (G. ἡχός = ἡχοῦς), *an echo*, ἡχῆεις, *εσσα, εν, sounding, resounding* (mg.).

ἡχείν = ἡχεῖν, *to sound*.

ἰάχειν (ἰάχω, ἰαχῆσω, ἰαχα), *to shout* (generally, *to shout the battle-cry*).

ἰαχή, ἡ, *a shout, a cry* (especially of a combatant).

πολυηχής, ἡς, *ἐς, many-sounding; loud-resounding*.

πτύειν (πτύω, πτύσω, —, *perf. pass.*

ἐπτυσμαι), *to spit, to spit out*.

ἀποπτύειν, *to spit forth*.

πτύαλον or πτύελον, } *spittle*, (when
τό } *spit out*),
πτύσμα, τό } *a spit* (= *sputum*).

σῖαλον, τό *spittle* (whether in the mouth, or out of it), *foam* (= saliva).

σῆμα, τό, *a sign; a signal*.

σημαίνειν, to give a sign or signal ; to signify ; to command.

σημάντωρ, δ, a commander (i. e., one who gives the signals or commands to the army).

πεπᾶσθαι (—, πάσομαι, πέπαμαι), to have gotten or acquired ; to possess. (The perf. infin. is given, because the present τᾶσθαι, "to get, or acquire" is not in use. The perf. πεπᾶσθαι = κεκτήσθαι from κτᾶσθαι).

πάμα, τό, a possession ; property. πολυπάμων, ων, ον, much-possessing, very wealthy.

βληχᾶσθαι (βληχάομαι, βληχῆσομαι, —) } (Used of
μυκάσθαι (μυκάομαι, —, μέμηκα) } sheep and
goats.)

μυκάσθαι (μυκάομαι, μυκῆσομαι, μέμικα), to low, to bellow. (Used of kine ; = mugire.)

τλῆναι (—, τλήσομαι, τέτληκα, aor. 2. ἔτλην), to endure, to suffer ; to venture, to dare. (There is no present in use of this verb ; τλῆναι is aor. 2. infinitive).

τλήμων, δ and ἡ, *endurant, patient ; suffering, wretched ; bold, daring.*

τάλας, αἶνα, αν, *wretching ; daring.*

ταλασίφρων, δ and ἡ, *bold-hearted.*

ἄγχι, near (= ἐγγύς).

ἄσπον, nearer (= ἐγγυτέρω ; comparative adverb).

ἄσπυτερος, nearer (= ἐγγύτερος or ἐγγίω ; comparative adjective).

ἄγχιστος, ος, ον, nearest (= ἐγγιστος ; superlative adjective).

ἄγχιστα, nearest (= ἐγγύτατα or ἐγγιστα ; superlative adverb).

ἐπασπυτερος, α, ον, close upon one another, in close succession.

στείχειν, to mount up ; to march onwards, to move forward.

στίχος, δ, a row, a rank ; a line (of poetry, &c.).

στοῖχος, δ, a row ; a file (of soldiers).

γλαυκός, ἡ, δν, beaming, silvery ; grey ; light blue.

γλαυκῶπις, ἡ (fem. adj.) with light, glaring eyes ; fierce-eyed.

μᾶεσθαι = μῶσθαι not μᾶσθαι (μῶμαι = μῶμαι, μάσομαι, μέμαα), to be eager or ardent ; to be eager for, to strive after ; to covet ; to grasp at.

κασίγνητος, δ, a brother.

κασίγνητη, ἡ, a sister.

ἀσχητός, ἡς, ἐς, incessant.

γῆρυς, ἡ, * voice, speech.

γῆρνεῖν, to use one's voice ; to say, speak, sing ; to sing of.

ὄχος, δ [ἔχειν], a chariot.

ἄλλεσθαι (ἄλλομαι, ἀλοῦμαι, —), to leap.

ἄλμα, τό, a leap.

ἔχνη, ἡ, froth, foam.

κυρτός, ἡ, δν, convex, arched.

νωλεμές } incessantly, continu-
νωλεμέως } ously.

ἔβραχε, rattled, rung, sounded (3 sing. aor. 2 ; no other part of this verb is in use).

αἰγιαλός, δ, the sea-shore, the strand or beach.

ὑποκινεῖν, to ruffle.

ἄκην, silently, in silence.

μότος, δ, lini (for healing wounds, and assuaging pain).

ἄμοτον, unassuageably, insatiably.

γάλα, τό (G. γάλακτος), milk (= lac).

στηρίζειν [ιστάναι], to set fast, to fix firm, to set.

πολύκλητος, ος, ον, called from many a land.

ῥίς, ἡ (G. ῥινός), the nose.

ῥινός, δ (G. ρινού) the skin ; a hide ; an ox-hide shield.

(From Homer's Iliad.)

* Ἡ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε
Δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσι νῆακος

* The gender of this word is mis-stated in most, if not all, of the Lexicons in general use.

Ὀρνυμένον· ὑπό κεν ταλασίφρονά περ δέος εἶλεν.
 Ὡς δ' ὅτ' ἐν αἰγιαλῷ πολυηχεῖ κῦμα θαλάσσης
 Ὀρνυ' ἐπασσύτερον, Ζεφύρου ὑποκινήσαντος·
 Πόντῳ μὲν τὰ πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 Χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας
 Κυρτὸν ἐὼν κορυφούται, ἀποπτύει δ' ἄλδος ἄχυν·
 Ὡς τότε ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
 Νωλεμέως πόλεμόνδε· κέλευε δὲ οἷσιν ἕκαστος
 Ἑγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν, (οὐδέ κε φαίης
 Τόσσον λαὸν ἔπεσθαι ἔχοντ' ἐν στήθεσιν αὐδῆν,)·
 Σιγῇ δειδιότες σημάτωντορας· ἀμφὶ δὲ πᾶσι
 Τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένονι ἐστιχῶντο.
 Τρώες δ', ὥστ' ὅιες πολυτάμονος ἀνδρὸς ἐν αὐλῇ
 Μυρίαί ἐσθήκασιν ἀμελγόμεναι γάλα λευκὸν,
 Ἀζηχὲς μεμακῦναι, ἀκούουσai ὅπα ἀρνῶν·
 Ὡς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει.
 Οὐ γὰρ πάντων ἦεν ὁμὸς θρόος, οὐδ' ἴα γῆρυς,
 Ἀλλὰ γλῶσσα μέμικτο, πολύκλητοι δ' ἔσαν ἄνδρες.
 Ὄρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη,
 Δεῖμός τ', ἥδ' ἐ Φόβος, καὶ Ἔρις ἄμοτον μεμαῦια,
 Ἄρεος ἀνδροφόνιοιο κασιγνήτη, ἐτάρη τε·
 Ἡ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 Οὐρανῷ ἐστήριξε κάρη, καὶ ἐπὶ χθονὶ βαίνει.
 Ἡ σφιν καὶ τότε νεῖκος ὁμοῖον ἔμβαλε μέσσω,
 Ἐρχομένη καθ' ὁμίλον, ὀφέλλουσα στόνον ἀνδρῶν.
 Οἱ δ' ὅτε δὴ ῥ' ἐς χώρον ἕνα ξυνιόντες ἵκοντο,
 Σύν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα, καὶ μὲν ἀνδρῶν
 Χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 Ἐπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 Ἐνθάδ', ἀμ' οἰμωγὴ τε καὶ εὐχωλὴ πέλεν ἀνδρῶν,
 Ὀλλύντων τε καὶ ὀλλυμένων· ῥέε δ' αἵματι γαῖα.
 Ὡς δ' ὅτε χεῖμαρροι ποταμοὶ, κατ' ὄρεσφι ῥέοντες,
 Ἐς μισγάγκειαν συμβάλλετον ὄβριμον ἔδωρ
 Κρουνῶν ἐκ μεγάλων, κολίης ἔντοσθε χαράδρης,
 Τῶν δέ τε τήλοσε δοῦπον ἐν οὖρεσιν ἔκλυε ποιμήν·
 Ὡς τῶν μυυγομένων γένετο ἰαχὴ τε φόβος τε.

GRAMMATICAL AND EXPLANATORY NOTES.

(Introductory Remarks upon Breathings, Accents, Punctuation, &c.)

1. When a Greek word begins with a vowel, there is placed over that vowel one or other of these marks, viz.: either ' or '.

2. The latter of these two marks, that which resembles a comma turned the wrong way, is called a "rough breathing," or an "aspirate," and is sounded as an *h* before the vowel over which it stands.

3. The mark resembling a comma turned the right way, is called a "smooth breathing," and has no effect whatever upon the pronunciation. It merely shows the absence of the *h*, or, rather, of its equivalent, the rough breathing or aspirate.

4. The only exception to (1) is this. When a word begins with a diphthong, the breathing, whether rough or smooth, is placed over the second vowel of the diphthong, not over the first. In this case also, however, the rough breathing is sounded like an *h* at the beginning of the word, and the smooth breathing is unsounded.

5. Observe the effect of the breathings in the pronunciation of the following words:—*ἐν* is sounded like *en*, *ἔν* like *hen*, *ὀ* like *o*, *ὁ* like *ho*; *ἐξ* like *ex*, *ἑξ* like *hex*; *εἰς* like *ice*, *εἰς* like *hice*.

6. When a word begins with *ρ* the rough breathing is placed over that letter, thus, *ῥ*. With other consonants breathings are never used.

7. When two *ρ*'s occur in a word it is not uncommon to put the smooth breathing over the first, and the rough breathing over the second. They are, however, frequently printed without the breathings.

8. The accents are the acute, which slopes from right to left, thus ' ; the grave, which slopes from left to right, thus ` ; and the circumflex, which is generally written ^ or ^, and which is formed by a union of the acute and grave, thus ^, ^, ^.

9. A word which has the acute accent on the last syllable, is called "oxytone;" on the last but one, "paroxytone;" on the last but two, "proparoxytone." The acute accent cannot stand on any syllable before the last but two.

10. A word which has the circumflex on the last syllable is called "perispomenon;" on the last but one, "properispomenon." The circumflex can stand only upon one of the last two syllables.

11. Syllables without either the acute accent, or circumflex, are considered as having the grave accent. The grave is, however, never actually written, except in a certain case, which will be specified presently.

12. A word cannot be proparoxytone or properispomenon, unless the last syllable be short.

13. If the last syllable be short and the penult (i.e., the last syllable but one) be long by nature, and if the accent fall upon the penult, it must be a circumflex; that is to say, the word must be properispomenon.

14. No short syllable can have a circumflex over it.

15. When an oxytone word is followed by another word, without the intervention of a full stop, or some other considerable pause, its acute accent is changed into a grave. This is the case alluded in (11) as the only one in which the grave accent is actually exhibited.

16. Some words have no accent. They are, those cases of the article which do not begin with *τ*, and the words *οὐ*, *οὐκ*, *οὐχ*, *ὅς* (as), *εἰ* (if), *ἐν*, *ἐκ*, *ἐξ*, *ἐς*, *ἐς*. These, however, may take the acute when placed emphatically at the end of a sentence, or after the substantives they belong to.—These words are called “proclitics.”

17. There is another class of words called “enclitics.” They are the pres. indicative of *ἐμὶ* and of *φημι*, (except in the second person sing. *εἶ* or *εἷς*, and the third person *ἔστι* when emphatic); the oblique cases singular of the personal pronouns (except the dissyllabic cases of *ἐγώ*); the indefinite adverbs *πᾶς*, *ποῖ*, *ποῖ*, *πῇ*, *ποθί*, *ποθέρ*, *ποτέ*; the particles *τέ*, *γέ*, *κέ*, *κέν*, *πό*, *τοί*, and a few others.

18. When an enclitic follows a word which is proparoxytone or properispomenon, it throws its accent back on the last syllable of that word. Thus, then, a proparoxytone or a properispomenon followed by an enclitic will have two accents, its own acute or circumflex, and the acute which belongs to the enclitic. Under no other circumstances can a word have two accents.

19. When an enclitic follows an oxytone, it causes the acute accent of the oxytone to remain unchanged. Otherwise according to (15) the acute would be turned into a grave accent.

20. When an enclitic follows a proclitic, it transfers its accent to it.

21. After a perispomenon the accent of an enclitic is thrown away. After a paroxytone, a monosyllabic enclitic loses its accent, a dissyllabic enclitic retains its accent.

22. Most forms of the verb have the accent as far back as possible. That is, when the final syllable is short,—polysyllabic forms are generally proparoxytone, and dissyllabic forms are paroxytone if the penult be short, properispomenon if it be long. *αι* and *οι* are considered short terminations except in the optative mood.

23. But the perf. infin. active always ends *ένα*, aor. 2 inf. middle in *έσθαι*, and the perf. part. passive and middle in *ένος*, being invariably paroxytone; to these may be added the pres. infinitive of verbs in *μι*, (*τιθέναι*, &c.)

24. The aor. 2. infin. active in *είν* (*τυπείν*), and both aorists of the subjunctive passive in *ῶ*, *ῆς*, *ῆ*, (*τυφθῶ*, *τυπῶ*, &c.), are always perispomenon. The aor. 1 infin. passive is always properispomenon (*τυφθῆναι*).

25. The perf. part. active always* ends thus, *ές*, *ύς*, *ός*; the aor 2,

* The word “always” is here, and possibly in a few other instances above, used where an occasional exception exists. The perfect participle active of *ίσταμαι*, for instance, is generally *ίστάς*, *έστάς*, *έστας*. But this does not qualify the generality of the observation, so far as *accent* is concerned, and that is the point to which it is the object of the remarks in the text to direct the learner’s attention.

part. active *ὄν, οὔσα, ὄν*; and both aorists participles passive, *εἰς, εἶσα, ἐν*. The present and aor. 2. participles active of verbs in *μι*, are oxytone in the masculine and neuter; and properispomenon in the feminine (*τιθεῖς, τιθεῖσα, τιθέν*; *θεῖς, θεῖσα, θέν*; *ιστάς, ιστάσα, ιστάν*, &c.).

26. The aor. 1. infin. active, and the perf. infin. passive, are paroxytone if the penult be short, properispomenon if it be naturally long (*τίψαι, λῦσαι, βουλευσαι, ἀνυμᾶσαι, τετύφθαι, βεβουλευθαι*, &c.).

27. The stops in Greek are (1), the comma (*τοῦτο,*) as in English; (2), the colon (*τοῦτο·*), which is a dot placed at the top of the line; (3), the full stop (*τοῦτο.*), as in English; (4), the note of interrogation (*τοῦτο;*), which is like an English semicolon. We now proceed to furnish the requisite explanations upon the Greek sentences in the preceding portions of the book; and shall have frequent occasion to refer to what has here been said upon the most essential principles of accentuation.

I.

- [*θύνειν*. The perfect of this verb is *τέθυκα*. The delicacy of the Greek ear forbade so close a concurrence of two identical aspirates as would have happened had the perfect been *θέθυκα*. Similarly, we have, lower down in the vocabulary, *κέχρικα*, not *χέχρικα*. It is the uniform observance by the Greeks of the laws of euphony, which renders an acquaintance with the forms of the regular verbs in their language a matter of such easy acquisition to those who study the subject philosophically, and which causes more than half the difficulty which those experience who do not so study it.—*ὀν, ὀνκ, ὀνχ*. *ὀν* is used before a consonant, *ὀνκ* before a vowel with a smooth breathing, *ὀνχ* before a vowel with an aspirate or rough breathing.—Respecting *αὐτός* in the Vocabulary, see pp. 77 and 79.]

1. The nominative to *πιστεύω* is, of course, a personal pronoun, understood.

3. *ὀν πιστεύετε*. "Ye do not. . ."

7. *σφῶϊ*. Dual nominative of *σύ*; sometimes a shorter form, *σφῶ*, is used, as in the thirty-second sentence.

8. *ὑμεῖς*. Plural nominative of *σύ*. Not to be confounded with *ἡμεῖς*, nom. pl. of *ἐγώ*.

15. *οὗτος*. "This (man) = he." The demonstrative pronouns in Latin are very frequently employed in a similar manner.

17. *τίς*. "Who?" The interrogative *τίς, τίς, τί*, never loses its acute accent. It constitutes the only exception to the rule given in (15) above.

18. This word and the next are imperatives.

26. *πιστεύσαι*. 3 sing. aor. 1. optative. *πιστεῖναι* is aor. 1. infinitive. *πίστευσαι* would be 2. sing. aor. 1. imperative middle. The student should read the remarks 22 and 26, pp. 66, 67.

32. *σφῶ*. See the note on 7.

II.

1. *κύψας* is a participle. Recollect that, except in the perfect tense, augments belong only to the indicative mood.

25. *αὔτη*. See note i. 15. *Κυφούσαις* is a participle; the pupil must consider of what tense, number, case and gender. The corresponding part of the first aorist participle would be *κυφάσαις*.

27. *ταύτην τὴν ἐπιστολὴν*. "This the letter = this letter." *Ταύτην ἐπιστολὴν* would not be good Greek; the article is indispensable. To say "this letter" in the nominative case, we should use *αὕτη ἡ ἐπιστολή*, putting both the adjective words in agreement with the substantive *ἐπιστολή*. Another arrangement of the words would be admissible; we might say *ἡ ἐπιστολὴ αὕτη*; so that the *αὕτη* may stand either first or last.

III.

14. *πλεξάτωσαν* is an imperative. In translating the sentence, one must begin with the word "let," and then insert the subject or nominative case, just as in translating Latin.

15. *ἔγε*. This imperative (and its plural *ἔγετε*) are frequently used at the beginning of a sentence in a sense similar to that in which we employ the word "come;" as in "come, let us see if this be so." Sometimes it may be well rendered by "well," or "well then." In such instances it is not unfrequently followed by *δὴ* or preceded by *ἀλλὰ*. So in Latin, *age, agite, agedum, immo age, &c.*

IV.

4. *ἐπίθον*. The second aorist; either the first person singular or the third person plural. In 10, we have another mood of the same tense. The imperfect would be *ἐπείθον*.

20. "You would not persuade me" if you were to try ever so much. This is one way of saying, "you will not persuade me," i. e., however you may try. The peculiar force of the optative in this sentence is due to the particle *ἄν*, which cannot be exactly translated by any English word, and the value of which can only be learned by careful attention to the instances where it occurs. Something will be said of it hereafter.

V.

The *ι* of the future *κρινῶ* is short; but, as is generally the case with liquid verbs (i. e., those whose root ends in λ, μ, ν, or ρ), becomes lengthened in the first aorist. This exercise affords several illustrations of the manner in which this lengthening of the penult is effected.

51. *ἐμίνα* is the common form, *ἐμίλνα*, the Attic form of the aor. 1. of *μυλνιβε*.

16. *ταμείν* is from *ἐταμον*, the aor. 2. of *τέμνειν*.

21. To distinguish between *στεῖλαι* and *στείλαι*, refer to the remarks on accentuation, p. 66.

34. *μή*, "not," is used in prohibitions, like the Latin *ne*.

VI.

[*πράσσειν*. There is also a perf. 2. *πέπρωγα*, which is in common use in the Attic authors, frequently in the intransitive sense].

1. μέμας. This word may be either of two moods. The tense is determined by the reduplication.

27. τοῦτο is the accusative case, governed by πράξει.

VII.

9. The *α* of φράσαι is short; it may, therefore, be either of two different parts of the verb (active), which, were the *α* long, would be distinguished by their accentuation. The same remark applies to κλάγξαι in 14, for there the *α* is long *only* by position, which does *not* necessitate the change of the acute into the circumflex when the last syllable is short.

24. στενδζουσιν=στενδζουσι. The letter *ν* is frequently added to the third person plural ending in *σι*, to third persons singular, ending in *ε*, and to datives plural (of nouns), ending in *ι*, when they precede a word beginning with a vowel or when they end sentence.

VIII.

1. ἐσπάρκει. The pluperfect.

2. τιμῶμι. The contracted form of τιμᾶομι. Observe, the *α* and *ο* are contracted into *ω* and the *ι* is written underneath, or "subscribed." When the *first* of two syllables has the acute accent, the one syllable formed by their contraction takes the circumflex; when the *second* of the two syllables has the acute, the contracted form retains it unaltered. See remark 8 on p. 65. An accent is not influenced by any contraction taking place in syllables which *follow* it.

3. Be careful in distinguishing between this form and the next. *ω* is from *δω*, or it *might* be from *δο*.

7. *α ε* are contracted into *α*; and, of course, *δε* into *ᾶ*.

8. This word and the next must likewise be carefully distinguished, *εε* and *εει* are both contracted into *ει*. Here again the accentuation is our only guide. In 8, we have a contraction from φίλεε, and as the accent precedes the syllables which are to coalesce, it remains unaltered, in conformity with the principle stated at the end of note 2, above. In 9, we have the contracted form of φιλέει, and the acute of the penult uniting with the grave of the last syllable (for every unaccented syllable is regarded as having the grave accent understood), forms the circumflex in φιλεῖ.

22. *εο* are contracted into *ου*, and if the *ε* have the acute, the diphthong resulting from contraction must, of course, have the circumflex.

31. This may be the contracted form of either of the two words immediately preceding.

34. τιμῶ is from τιμᾶει, τίμα is from τίμαε. The pupil ought now to be able to tell why the accent is changed in one contraction and not in the other, and also to account for the character of the change where it has taken place.

IX.

[The pupil is no doubt aware that the Passive and Middle voices are, to a great extent, identical in form. It is plain, therefore, that many of the words included in this exercise might with equal propriety have

been inserted among the "middle forms," which follow in the next exercise; and, on the other hand, many words occurring there have an equal claim to be regarded as passives. The learner would do well to consider, as he proceeds, what words are thus transferable in the two exercises.]

2. *λύη*. An earlier form of the 2 pers. sing. was *λύεσαι*: this was shortened into *λύειαι*, and finally contracted into *λύη*.* As the accent preceded the syllables affected by the contraction, it remains unaltered. The origin of the subscribed iota in the 2 pers. sing. of the present (and future) passive may now be perceived.

10. The 2 pers. sing. of the imperfect once had the form *ἐρίεσο*; this was shortened into *ἐρίεο*, and contracted into *ἐρίου*: the accent, as before, being unchanged.

13. The observation on 2 may be extended to the second person singular of the future passive. It originally ended in *εσαι*, and was contracted into *η*.

14. *τυθήσομαι* is future passive from *θύειν*, the *θ* of the root being changed into *τ* before the *θ* of the termination, for the sake of euphony.

21. "It has been written." This is, in effect, "it is written," and so the word is generally translated in the New Testament. It does not mean "it is *being* written;" that would be the present tense.

38. This is the second aorist of *τρίβειν*.

58. Here we have *φ* the contraction for *αι*. *φ* would be the contraction for—what? See the note on viii, 2.

64. *ἤχθην*. From *ἄγειν*.

X.

15. 3 sing. aor. 1, imperative middle.

20. *βούλευσαι*. The accentuation of this word is in accordance with the general rule for verbs, as given in observation 22, p. 66. Let the learner endeavour to determine the mood, tense, &c. of the three forms *βούλευσαι*, *βουλεύσαι*, and *βουλεύσει*.

22. *λῦσαι* is *here* the middle voice; but it *might be* of the active voice. See observation 26, p. 67. How ought *λυσαι*, the 3 sing. aor. 1 optative to be accentuated?

XI.

14. *ἔσταμεν*. This is a syncopated form of the 1 plur. perf., *ἔστηκαμεν*. The letters cut out are the *η κ*. The syncopated forms of the dual and plural of the perfect and pluperfect indicative of *ιστάναι*, and of all parts of the remaining moods of the perfect are of very common occurrence.†

* Sometimes, however, the contraction of the second person singular is into *ει* not *η*, particularly in Attic Greek. In the three following instances the form in *ει* is in general use, *βούλει* (*you wish*, from *βούλομαι*), *οἶει* (*you think*, from *οἶομαι*), and *ὄψει* (*you shall see*, from *ὄψομαι*, the future of *ὄρᾶν*).

† The perfect of *ιστάναι*, including the syncopated forms:

Indicative—*ἔστηκα*, *ἔστηκας*, *ἔστηκε*; *ἔστατον*, *ἔστατον*; *ἔσταμεν*, *ἔστατε*, *ἔστασι*.

Imperative—*ἔσταθι*, *ἔσταντω*; *ἔστατον*, *ἔσταντων*; *ἔστατε*, *ἔσταντων*.

15. Observe, that *ἴστημι* does not shorten the penult in the dual and plural of the aor. 2, whereas *τίθημι* and *δίδωμι* do.

28. Be careful to distinguish *ἔσθης* from *ἴσθης*.

60. *ἔσθην*. Independently of the accent, there is but a single letter in which this word differs from the corresponding part of the perfect: what is that letter? See the foot-note below.

Passive forms. 20. *δύνασαι*, 2 sing. pres. indicative. Concerning the original form of this second person see the note on ix. 2. The contraction in this word is uniformly neglected; the full form *δύνασαι* is retained in the indicative, and *δύνῃ* is used for the present subjunctive.

XII.

2. *ἡ ἀρετή*, "Virtue." The article is generally prefixed in Greek, and in many other languages, to abstract nouns.

5. *φῶς* is nominative to *γίγνεται*; it has here, as often, the meaning of "daylight." The expression is like our "it is getting light."

9. The order in which the words are to be translated is: *ὁ χρόνος ἔγει τὴν ἀλήθειαν πρὸς τὸ φῶς*. "Time brings, &c."

11. *λαμπάτω*, aor. 1 imperative active, having for its nominative *φῶς*. "Let your light shine."

12. *τὸ φῶς τὸ ἀληθινόν*, "The light the true (one)—the true light." An adjective qualifying a noun may either be inserted between the article and the noun, or it may follow the noun with the article repeated. In the latter case greater emphasis is bestowed upon the adjective. More will be said upon this point hereafter. *ὅ* is the neuter of the relative pronoun (*ὅς, ἥ, ὅ*); the masculine of the article (*ὁ, ἡ, τό*) is a proclitic. See observation 16, p 66.

13. *πᾶς ὁ πράσσων*. "Every one who does." This usage of the participle with the definite article is very common in Greek. *φαῦλα*, "evil (things)—evil." The neuter plural of the adjective is sometimes similarly employed in Latin.

XIII.

2. *ταῦτα*. The verb *ἀκούειν* governs, strictly, the accusative of the thing heard, as in this sentence, and the genitive of the person from whom it is heard. Very often, however, the thing heard is put in the genitive, as in the fifth sentence.

7. Midas, King of Phrygia, is said to have been chosen umpire in a trial of musical skill between Pan and Apollo. He awarded the triumph to Pan, whereupon Apollo turned his ears into those of a

Subjunctive—*ἔστω, ἔσθῃς, ἔσθῃ*; *ἔσθῃτον, ἔσθῃτον*; *ἔστώμεν, ἔσθῃτε, ἔστώσι*.

Optative—*ἔσταιν, ἔσταις, ἔσταιῃ*; *ἔσταιήτων and ἔσταιόντων, ἔσταιήτην and ἔσταιήν*; *ἔσταιήμεν and ἔσταιμεν, ἔσταιήτε and ἔσταιτε, ἔσταιήσαν and ἔσταιεν*.

Infinitive—*ἔσθαι*.

Participle—*ἔσώς, ἔσῶσα* (not *ἔσῶια*), *ἔσός*.

The common form of the pluperfect is—*εἰσθήκειν, εἰσθήκεις, εἰσθήκει*; *ἔστατον* (like the perfect), *ἔστάτην*; *ἔσταμεν* (as in pf.), *ἔστατε* (as in pf.), *ἔστασαν*.

donkey. Midas stuffed them under his cap, and endeavoured to keep them out of sight. The servant who cut his hair was enjoined to strict secrecy. One day, however, this man impelled by an eagerness to unbosom himself in some way, dug a hole in the earth, whispered into it "Midas has ass's ears," and closed it up again. A reed soon after sprung up on the spot, and in its turn whispered the secret to the winds as they swept by, and thus poor Midas's degradation became universally known.

9. ὁ ἔχων. "He that hath, he who has."

11. μου. The genitive after τοὺς λόγους, "my words."

13. ἀκούει. A neuter plural nominative, in Greek, is generally followed by a verb singular.

14. αὐτοῦ ἀκούετε. "Hear him." Here we have the genitive of the person governed by ἀκούειν, as remarked above.

16. τὸ φῶς τὸ ἐν σοί. "The light which is in you." The words ἐν σοί occupy the place of an adjective, and are placed after the substantive with the article repeated.

XIV.

6. τέθνηκεν. "Has died," that is, "is dead."

8. φαίνεται οὐσα. Literally, "appears being;" that is, the soul not only is immortal, but the fact appears or is manifest. Translate "is manifestly." φαίνεται εἶναι would mean "appears to be."

10. ἔφυγε is second aorist; ἔφειγε would be imperfect.

12. ἀποθανεῖ, 2. pers. sing. future. ἀποθανοῦμαι, ἀποθανεῖ, ἀποθανεῖται, &c.

13. ἐστὶ is understood before ἀθάνατος. The same verb is understood in each of the three clauses of the 15th sentence.

XV.

2. τῇ. The article is frequently used in Greek (as well as in German and in French), where we use a possessive pronoun, and where the Latins would express the substantive without any adjunct.

5. χαῖρε. "Hail!" This was a common form of salutation, used either at meeting, like the Latin "salve," or at parting, like the Latin "vale." The dual and plural imperative, χαίρετον and χαίρετε, were, of course, similarly employed.

7. γέγραπται. "It is written." See note ix., 21.

9. "Rejoice, because your names," &c. ἐγράφη, aor. 2. passive from γράφειν.

10. ἔδωκας, aor. 1. from δίδοναι. The following first aorists end in κα: ἔδωκα from δίδοναι, ἔθηκα from τίθεναι, ἤκα from ἰέναι (ἵμι, ἦσω, εἴκα, "to send"), and ἤνεγκα from φέρειν (φέρω, ὄσω, ἐνήνοχα, "to bear.")

13. ἐχάρην, aor. 2. passive, with active signification from χαίρειν. The root of this verb is χαρ, as it appears in the perfect and some other tenses.

16. ὁ λέγων εἶπαι. "He who says that he is."

18. τὰ ἐν τῷ κόσμῳ. "The (things) in the world—the things which are in the world."

20. The order in which the words of this sentence are to be translated is, μὴ λέγε τοὺς ἀγαθοὺς θνήσκεν. The last three words are an accusative with the infinitive, dependent upon λέγε, and must be translated by a clause commencing with the conjunction "that," and containing a finite verb. The student of Latin will here recognise a construction already familiar to him.

22. κριθῆτε. 2 plur. aor. 1. subjunctive passive. κριθήσεσθε is the future indicative passive.

XVI.

3. κύριοι. "Sirs." (The word κύριος in modern Greek also answers to our "Sir," or "Mr.")—τί με δεῖ ποιεῖν; "What must I do?"—σώθῶ, 1 sing. aor. 1. subjunctive passive.

5. ὄψεται. This word is used as future of ὁρᾶν, "to see." There is no such present as ὄπτεισθαι. There is a word ὀπτᾶν = ὀπτᾶν, but it means "to roast," and is of course quite unconnected with the word in the text.

6. σώζει, which is expressed in the second clause, is understood in the first.

8. ἐτέχθη, aor. 1. indicative passive of τέκτειν.—ὁμῖν. "To you—unto you."

9. ἃ. "The things which." The antecedent to ἃ. (τὰ, "the things"), is understood. λέγω has here the not uncommon signification of "I tell—I command."

XVII.

4. φύγω, aor. 2. subjunctive active of φεύγειν. "Where am I to flee to?—whither must I fly?" The aorist seldom has a past force except in the indicative mood, and in the participle.

5. τί; "Why?"

10. μὴ κλέψῃς. "Do not . . ." μὴ is used in prohibitions, like the Latin *ne*. μὴ κλέπτε (pres. imperative) forbids stealing generally; μὴ κλέψῃς (aor. subj.) forbids stealing some particular thing; μὴ κλέψῃς, "thou shalt not steal," is another, though somewhat less common, formula of interdiction, and its force is similar to that with the aorist subjunctive.

14. "Avoid pleasure, whatever produces, &c.;" that is, "avoid whatever pleasure produces pain."

16. οὐχ ὁ μὴ ἀδικῶν. "Not he who does not commit an injury." The sense of the passage is this: a man's justice is proved, not by the mere fact of his not committing a wrong—for that may be the result of inability to do so—but by the absence of inclination for doing injury when opportunities present themselves.

17. κάγω. This is an instance of what is called crasis (κράσις, "a mixing, a uniting," from *κεραννύναι*, "to mix or unite"). The term "crasis" is applied to the blending together of two vowels or diphthongs into one long vowel or diphthong, so as out of two words to form but

one. Thus καὶ ἄγ become κἀγ; καὶ οὐκ become οὐκ, τὸ ἔπος become τοῦπος, τὰ ἔτερα become θάτερα. The mark ('), indicating crasis, is called a coronis. When the second of the two coalescing elements is a diphthong of which the second vowel is ι, the resulting contraction has an ι subscribed, as in κᾶτα for καὶ εἶτα; unless the second diphthong remains unaltered, as in κεῖ for καὶ εἰ, "even if, although." The pupil must be cautioned against mistaking the coronis for a smooth breathing; the former is the invariable accompaniment of crasis, unless in the single instance where the first word affected is a monosyllable commencing with an aspirated vowel; in this case the rough breathing is retained. Thus δ ἄνθρωπος becomes ἄνθρωπος, and δ οἶνος becomes οἶνος. Translate; "as the Father hath loved me, I also have, &c."

18. ὁ μισῶν. "He who hates."

23. ἤλυθες. 2 sing. aor. 2. of ἔρχεσθαι. The second aorist ἤλυθον is very frequently syncopated into ἤλθον.

XVIII.

3. κόψω. κόπτειν is "to knock at" the door (τὴν θύραν), and is used of a person outside who wants to get in, just like the corresponding expression in English. So τὴν θύραν πατάσσειν. The doors of the Greek houses opened outwards into the street, so that when a person desired to go out, it was necessary for him to tap on the door from the inside, by way of warning for any one who might be passing by to get out of the way. "To knock at the door" in this sense was, generally, θύραν ψοφεῖν. This word was likewise sometimes applied to the creaking noise made by the door itself, like the Latin "crepare." (It is easy to perceive that from θύρα come the German words Thüre and Thor, and the English "door.")

4. ἤλυθον. See note on xviii. 2, 3. μαχησόμενος is future participle.

7. βούλει. 2 sing. pres. indicative, from βούλεσθαι. See the footnote on page 70.

8. Persephōne, called by the Latins Proserpina (Proserpine), was daughter of Demētēr (Ceres), was carried off by Pluto, and became queen of the infernal regions.

11. Πτολεμαῖος ὁ Λάγος. "Ptolemy the (son) of Lagus." This is an instance of a very common ellipsis, υἱός being understood. This Ptolemy was king of Egypt from B. C. 323 (the year of the death of Alexander the Great), to 285, when he abdicated in favour of his youngest son, Ptolemy Philadelphus. He was distinguished not merely as a great monarch, but as a warm patron of science and literature. He founded the celebrated Library and Museum at Alexandria. It was to Ptolemy that the celebrated geometer Euclid, when asked if he could not make the subject easier, replied, "Sire, there is no royal road to geometry."—ἔμεινον—ῆ, "better—than."

13. Ἰλῑακός, "Trojan," from Ἰλῑος, ἡ, or Ἰλιον, τό, "Ilium, Troy." When Æneas perceived that Troy was doomed to destruction from the flames kindled by the Greeks, he took his aged father Anchises upon his shoulders, and carried him with him out of the city.

14. ἀγαπῶμεν. "Let us love." This is the present subjunctive used imperatively: in form, the present indicative would be identical with it.

17. This is the answer to the question which forms the preceding sentence. *παρὰ ἀνθρώποις*, "with men—among men." *Παρά* with the dative implies rest *by the side of* anything, or *among* a number of objects; with the genitive, it denotes the object *from* beside which motion takes place; with the accusative, it signifies the object *to the side of* which, *towards* which, or else *along* the side of which, or *along* which, motion proceeds. These are the primary values of the word in combination with its several cases; but there are other secondary usages.—*Πάντα ἔστι*, "all things are;" a neuter plural with a verb singular, as is usual in Greek.

XIX.

[The learner must be careful to distinguish *βασιλεία*, "a kingdom," from *βασιλειᾶ*, "a queen." Here the accentuation will guide him in prose, and either that or the quantity of the final *a* in poetry. There is also *βασιλεία*, plural of *βασιλείον*, "a palace," which is only distinguishable from the word meaning "a queen" by the context.]

1. *τὸν βίον* is here understood, as explained in the vocabulary. *Δαρείος*, "Darius." Mention will be made of this monarch hereafter.

2. *βούλει*. 2 sing. present indicative. See the note at the foot of page 70. *μαθεῖν*, aor. 2. infinitive of *μάθανειν*.

3. *Ἀλέξανδρος*. Alexander the Great is meant. He began to reign when twenty years of age, and died (B.C. 323), when he was thirty-two. He was engaged in planning and executing improvements in and around Babylon, which he had resolved to constitute the capital of his empire, when he was seized with fever. An immoderate indulgence in wine at a banquet given to his officers increased the virulence of the disease, and he died after eleven days' illness.

6. *ἔσθ*. 2 sing. future of *εἶναι*, "to be." The tense is thus declined: *ἔσομαι*, *ἔσθ* or *ἔσει*, *ἔσεται* or *ἔσται*; *ἔσόμεθον*, *ἔσεσθον*, &c.

7. *ἔλθέτω*. 3 sing. aor. 2. imperative of *ἔρχεσθαι*.

8. *εἰς τοὺς αἰῶνας*, "for ever." *εἰς*, with expressions of time, sometimes means "until" a certain point, and sometimes "for" a specified period. Here the period specified is *οἱ αἰῶνες*, "the ages of eternity."

9. *δι' αἰῶνος*, "throughout time—for ever." The *α* of *διὰ* is cut off before the initial vowel of the next word.—*βασιλεύοις*, the optative expressing a wish (optatio).

10. *Κύρῳ ἦν*. "There was to Cyrus—Cyrus had." *εἶναι* is used with a dative, like *esse* with the dative in Latin, to signify possession.—*βασιλεία* is here nominative neuter plural from *βασιλείον*.—*ἐπ' ἵππων*, "on horseback." So we have in Latin such expressions as *ex equo pugna*, "to fight on horseback."—*ὅποτε* "when, whenever." *ἐπὶ τ. π.*, "at." *βῆ δὲ καὶ οὗτος*, "and this also flows."

11. *ἀπῆλθον* (came away) *παρὰ* (from) *βασιλέως πρὸς* (to) *Κύρον*, *ἐπειδὴ* (when) *ἐγένοντο* (they had become) *πολέμιοι* (hostile) *ἀλλήλοισι* (to one another).

XX.

[The pupil must be cautioned against confounding *γῆρας*, "old age," with another word, somewhat similar to it in form and sound, but

differing widely from it in meaning. The word is *γέρας*, *τό*, G. *γέρας*, which means the "prerogative" or "privilege" of a chief or ruler, "an offering, gift, meed, present." The words *γέρων* and *γερονσία* are probably etymologically connected rather with *γέρας* than with *γήρας*; *γέρων* being employed by the Greeks to designate a man endowed with the paramount claim of old age to precedence and consideration, and the *γερονσία* being an assembly of such persons. The respect accorded to old age by the ancients was a favourite theme with Greek and Latin writers.—In the vocabularies words frequently occur in synonymous pairs, of each of which the second word differs from the first only by the substitution of *ττ* for *σσ*. The forms in *ττ* are Attic; and it may be observed, once for all, that wherever a word is given containing *σσ*, there is a corresponding Attic form in *ττ*.]

2. *χαίρε*. See note on xv. 5.

6. *τέρπομαι φρένα*. "I am delighted at heart," *φρένα* being the accusative of nearer definition (or, as some would say, governed by *κατά* understood).

12. *ἔτετελευτήκεσαν*. 3 plur. pluperfect indicative of *τελευτᾶν*. See Vocabulary xix.

13. *διδάσκειν*, the active, "to teach," is said of the master; *διδάσκεισθαι*, the middle, "to have (one) taught" is said of the parent or guardian; *διδάσκεσθαι*, the passive, "to be taught, to learn," is said of the pupil.

14. *ὁ γέρων*. The subject, or nominative case to the verb (not after it) is distinguished by the article.—*ἔφίξεται* "he will go from (his present state)" *εἰς* "to" &c.; *ἢ* *εἰ*. "if (or whether) he will arrive at (or attain to) &c."

15. *ἄπας, ἅπασα, ἅπαν* is a strengthened form of *πᾶς, πᾶσα, πᾶν*. This question was addressed by the shade of Diogenes the Cynic to that of Alexander the Great, upon the occasion of their first meeting in the infernal regions. The *τί τοῦτο*; "what's this!" is an expression of affected surprise. Every one must have heard of the interview which is said to have taken place between these two noted personages while they were yet upon earth. The mighty monarch presented himself before the mouth of the tub which, we are told, was the abode of Diogenes. He announced himself as Alexander the Great; "and I," said the philosopher, "am Diogenes the Cynic." Alexander professed his readiness to confer upon him any mark of his royal favour which he might desire. "Then," said Diogenes, "stand out of my sunshine." "If," said the monarch as he withdrew, "if I were not Alexander, I should wish to be Diogenes."

16. *τρίχας γέρων*. "He is an old man as to his locks indeed, but, &c." *τρίχας* is the accusative of nearer definition.

17. *σκοπέλων* is the genitive after the comparative *βαρύτερον*, and *Ἀιττης* is the genitive governed by *σκοπέλων*.—*ἐπὶ* with the dative, or the genitive, signifies rest *upon* anything.

XXI.

[Originally the Greek alphabet contained a letter which, in course of time, fell into disuse; at all events in their written compositions. It was called digamma. Its existence was first demonstrated by the

celebrated Bentley. It was of this form *f*, and is represented in Latin for the most part by the letter *v*, in English by *v*, or *w*. *olivos* was one of the words which originally had the digamma; and from *foivos* it may readily be seen that the Latin "vinum" was derived, and hence also our word "wine;" so, too, the German "Wein," the French "vin," &c. In Vocabulary xx. we have had the word *néos* "new, young." This was also digammated; and from *néfos* we can readily trace the origin of the Latin "novus," and the English "new;" so, too, the German "neu," and the French "neuf, neuve, &c." The knowledge of the fact that the Greek alphabet once contained this letter, will enable the student to ascertain the derivation of many words whose origin he would otherwise be ignorant of. His attention will be recalled to the subject again.]

1. ἐσκοτίσθη. 3 sing. aor. 1. indicative passive of σκοτίζειν.

2. πάντα τὰ ἐν αὐτοῖς. "All things in them."

4. ἄσπρα φαίνεται. A neuter plural with a verb singular, as before explained.

7. τίμα. The contraction of τίμας.

8. ἡριθμημένοι εἰσὶ. "Have been counted;" i. e., "are numbered."

10. εἰμ' for εἰμί, the *ι* being cut off before the initial vowel of the word following.

13. Πλάτων. "Plato," the celebrated Athenian philosopher, was born B. C. 429, died B. C. 347. ἔφησε is here written ἔφησεν, to avoid hiatus. It is the first aorist of φημί, but the usual future is, not φήσω, but ἔρω; the perfect εἶρηκα, and second aorist εἶπον.—Ἀριστοτέλης, "Aristotle," was born at Stagira, in Macedonia, B. C. 384; died B. C. 322. He was Plato's most distinguished pupil.—Θαλῆς, "Thales," one of "the Seven Sages," was born at Miletus, in Asia Minor, about B. C. 636; died about B. C. 546. He acquired great fame as a mathematician, and correctly predicted an eclipse of the sun.—αὐτὴν, "it." When not preceded by the definite article, αὐτός, in the nominative, or at the beginning of a sentence, is equivalent to ipse, in the oblique cases generally to is (except at the beginning of a sentence).

16. ἐπολιόρκει, contracted from ἐπολιόρκειε, 3 sing. imperfect indicative.—Miletus has been mentioned above, as the birthplace of Thales. It was celebrated for its woollen fabrics, and was a city of great commercial importance. No vestige of it now remains.—καὶ—καί, "both—and."—θάλατταν is the Attic form of θάλασσαν.

17. ἡ γῇ πίνει, "drinks" or "soaks up" the rain, &c. The word πίνειν is used throughout this piece with a little poetic latitude. τί μοι μάχεσθε, "why do you quarrel with me, wishing myself also to drink?" αὐτῷ, by crasis for καὶ αὐτῷ, the crasis being indicated by the coronis over the *υ*. See above, p. 73.

XXII.

[Καλεῖν. From this word is evidently derived our "call." It also contains the root of the Latin word Kalendæ. The first day of each of the Roman months was termed Kalendæ, because it was customary for the priests, on that day, to call out in public, for the information of the people, whether the succeeding Nones would fall on the fifth or on the seventh of the month. The Greeks had nothing corresponding to

the Roman Kalends; hence the expression *ad Kalendas Græcas solvere*, "to pay at the Greek Kalends," meant, in fact, not to pay at all.]

1. *νύξ*; G. *νυκτός*. Hence, the Latin *nox*, G. *noctis*.

3. *φοβήθητε*, imperative; *φοβηθήτε*, subjunctive. Both are 2 plur. aor. 1. passive. The meaning of *φοβείσθαι* is "to be intimidated," i. e. "to fear."

6. *ἀπολελοίπασιν*. 3 plur. perf. 2. indicative of *ἀπολείπειν*. "Xenias and Pasion have abandoned us."

8. *ἡ τῶν στρατηγῶν ὁμόνοια*. Observe this very common position of the governed genitive. The words *τῶν στρατηγῶν* are here equivalent to an epithet, and are therefore placed, like an adjective, between the substantive *ὁμόνοια* and its article. They might also, like an adjective, have been placed after the substantive with the article repeated, thus: *ἡ ὁμόνοια ἡ τῶν στρατηγῶν*. In this last arrangement, which is the emphatic one for the adjective or genitive, the unanimity of the *generals* is represented in contradistinction to the unanimity of any *other persons*; in the arrangement which occurs in the text, the *unanimity* of the generals is spoken of in opposition to any *other state of feeling* (a diversity of opinion, for instance) which might have existed among the same persons, that is, among the generals themselves.—It will be useful for the student to examine the following sentence: *θαυμάζω τὴν τῶν τῆς πόλεως πράγματα πράττοντων ἀρετὴν*, "I admire the virtue of those who manage the affairs of the state."

9. *ἡμέρας εἴκοσιν*. The accusative of *time how long*, as in Latin. *Time when* is, in Greek, expressed by a genitive, or by a *ῥατί* to which the preposition *ἐν* is sometimes prefixed: The pupil knows, of course, that *time when* is in Latin generally put in the ablative.—*οὐκ ἔφασαν*. This does not mean "they did not say," but "they said . . . not, they refused;" *οὐ φάναι* have the force of *negare*. So *οὐ κελεύειν* means not merely "not to order," but "to forbid;" *οὐκ ἐθέλειν*, not merely "not to wish, not to be willing" but "to wish not, to be unwilling."—*λέναι τοῦ πρόσω*, "to go a bit further,"—to go any further." *πρόσω*, Attic *πρόσω*, and later *πῆρρω*, is like the Latin *porro*, "further on, forward;" *τὸ πρόσω*, "that which is further or onward;" *λέναι τὸ πρόσω*, "to go on, —to go further;" *λέναι (τι) τοῦ πρόσω*, "to go *any* further."

13. *γενέσθαι*. 3 sing. aor. 2. imperative middle. "Let there be." *γίγνεσθαι* retains here its own proper meaning, however, of "coming into existence," or "becoming." *εἶναι*, "to be," is more usually said of things actually in existence.

14. The construction *φοβείσθαι ἀπὸ τίνος* is very uncommon; the ordinary construction is *φοβείσθαι τινα*.

XXIII.

[The reader may remark that, in the vocabulary, the words *λᾶας*, "a stone," and *λαός*, "people," are placed in close proximity, and that they resemble one another in form. This will remind him of the old legend respecting the destruction of the whole human race, except two persons, by a deluge, and of the subsequent "peopling" of the earth by means of the "stones" thrown by the survivors, Deucalion and

Pyrrha. To the currency of this fable,—partly founded, no doubt, upon the facts of the real deluge recorded in Scripture,—has been attributed the analogy between *lāas* and *laós*.—Mention has already been made of a lost letter of the Greek alphabet, called digamma. The substantive *ἔργον* was one of the words in which it existed. From *ἔργον* comes our noun “work” (German, “Werk”), the *γ* being changed into another guttural, *k*, as is often the case.)

2. *ἐστί* is understood here and in the fourth sentence.

5. “Let your light so shine . . . *that* (*ὅπως*)” *ἴδωσιν*, 3 plur. aor. 2. subjunctive.—*τὸν Πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς*. The words *ἐν τοῖς οὐρανοῖς* are tantamount to an epithet to *πατέρα*, and are placed after it with the repeated article. See note, xxii. 8.

6. *ἐλήλυθεν*, “has come,” or “is come.”—*ἐπὶ τῆς γῆς*, “upon the earth,” *ἐπὶ* with the genitive (or dative) signifying rest *upon*. With the accusative it indicates motion *towards and upon*; hence it is frequently used of a hostile advance *against* any one. Hence, also, it sometimes conveys the notion of extending *over* space, *during* time, &c.—*τῇ δόξῃ, ἣ εἶχον*, “with the glory which I had.” This is an instance of “attraction,” by which the relative is made to agree with its antecedent in case, as well as in gender, number, and person. Such attraction can only take place when the antecedent is in the genitive or the dative, and when the relative, if unattracted, would be in the accusative. Here *δόξῃ*, the antecedent, is in the dative case, and the relative, if regularly governed by the verb in its own clause, *εἶχον*, would be in the accusative, *ἣν*.—*πρὸ τοῦ τὸν κόσμον εἶναι*, “before the world was.” The infinitive with the neuter article prefixed has the value of the English participial substantive, and is subjected to the government of a substantive.* Thus, *θνήσκειν* means “to die;” but if I wanted to say “dying (or, to die) for one’s country is honourable,” I should use *τὸ θνήσκειν*, and this would constitute the nominative case to the principal verb (“is”). So in this instance, *εἶναι* meaning “to be,” *τὸ εἶναι* signifies “being,—the being;” *πρὸ τοῦ εἶναι*, “before the being;” and as the infinitive mood takes the accusative before it, I put the substantive which represents the thing whose “being” is spoken of in that case, and say *πρὸ τοῦ τὸν κόσμον εἶναι*, “before the being of the world,—before the world was.”

7. *ἐν τῇ χώρᾳ τῇ αὐτῇ*, “in the same place.” *Ἄυτός*, with the definite article before it, has, throughout all its cases, invariably the meaning of “the same;” in the nominative, for example, *ἡ αὐτῇ χώρα*, or *ἡ χώρα ἡ αὐτή*, would mean “the same place. Sometimes crasis occurs, as *δ αὐτός=αὐτός*, *ἡ αὐτῇ=αὐτή*, *τὸ αὐτό=ταῦτο*, *τοῦ αὐτοῦ=ταῦτοῦ*, &c. when care must be taken to avoid mistaking the contracted forms for

* It is also the equivalent of the Latin gerund, the nominative case of which is supplied by the infinitive mood. The following example of the declension of such an expression in full, with the corresponding English, may serve to make the matter somewhat clearer:

N. *τὸ θνήσκειν* = *mori* = *dying* or *to die*.

G. *τοῦ θνήσκειν* = *moriendi* = *of dying*.

D. *τῇ θνήσκειν* = *moriendo* = *by*, &c., *dying*.

A. *τὸ θνήσκειν* = *moriendum* = *dying* or *the dying*.

corresponding parts of οὗτος, αὕτη, τοῦτο, or of the reflexive pronoun ἐαυτοῦ or αὐτοῦ, &c.—τῆς νυκτός, "by night," genitive of time when.

XXIV.

1. ἐκβάλωσι, 3 plur. aor. 2. subjunctive from ἐκβάλλειν.—ἔνεκα, "for the sake of," governs the genitive.—οὐαὶ ὑμῶν, "woe unto you."—ψευδο-προφήτης, "a false prophet," from ψευδής, "false," and προφήτης, "a prophet." So ψευδομάρτυς, "a false witness," &c.

2. εἰς χαρὰν γενήσεται, "shall be turned into joy."

3. ἔχητε, 2 plur. pres. subjunctive. The subjunctive mood regularly follows the principal tenses of the indicative (present, future, and perfect); the optative mood regularly follows the historical or secondary tenses of the indicative (imperfect, aorist, and pluperfect). The Greek subjunctive corresponds therefore, in a great measure, with the present and perfect of the Latin subjunctive, whilst the optative answers to the imperfect and pluperfect of the Latin subjunctive.

XXV.

[ὦν originally had the digamma, and from ὦφόν we have the Latin "ovum." The Latin expression corresponding to ὦν τίκτειν is "ovum parere."]

1. τις, "some one, a certain person (=quidam)," is the nominative to εἶχεν; ὄρνιθα is the accusative governed by εἶχεν; τίκτουςαν, "which laid," is the present participle agreeing with ὄρνιθα, and governing ὦν, the accusative.—ἐνδον αὐτῆς, "inside of it."—εἶρηκεν ὁμοίαν τῶν λοιπῶν ὄρνιθων, "found (it) like other birds,—like the rest of birds." ὁμοίαν agrees with αὐτήν understood; here it governs the genitive, but usually the dative.—ἐστέρηται, 3 sing. perf. passive of στερεῖν, "was deprived;" καί, "even."—δηλοῖ, "shows," the contracted form of δηλάει.—τοῖς παρούσιν ἀρκεῖσθαι, "to be satisfied with one's present circumstances." τὰ παρόντα are "the (things) present," i.e., one's present circumstances, present means, actual condition, &c.

2. γυνή τις χήρα, "a certain widowed woman."—τὰ παρόντα ἀποβάλλουσι, "throw away their present means,—what they have already got."

XXVI.

1. ἄθρε, the contracted form of ἄθρες, 2 sing. present imperative. The injunction to gaze upon the hair which no longer exists, may appear not very easy of execution. The meaning of the poet is, however, "look at your bald head," as is more plainly expressed in the next line.—τοῦτο δ' οἶδα, "but this I know." The order in which the succeeding words are to be translated is this: ὥς, "that," πρέπει τῷ γέροντι παίζειν τὰ τεργνὰ, "to play gladdening things," i.e., "to indulge in exhilarating sports," (τοσοῦτω) μᾶλλον ὅσῳ τὰ Μοῖρας (ἔστι) πέλας, "by so much the more as the things of Fate are near," i.e., "to sport the more merrily, the nearer death approaches."

XXVII.

[From the digammated *olkos*, i.e., *foikos*, is derived the Latin *vicus*, "the houses on an estate, a cluster of houses, a hamlet, a village." Hence, too, the terminations "wich," and "wick," occurring in many English names, as Norwich, Woolwich, a bailiwick, &c.].

1. *ὁ οὗτος*, "my good fellow," spoken scornfully.—*κατὰ τῶν ἀμεινόνων*, "against one's betters."

2. *ἐλθοῦσα*. The nominative feminine of the second aorist participle of *ἐρχεσθαι*.—*καὶ διερευνομένη ἕκαστα τῶν αὐτοῦ σκευῶν*, "and searching through each of his stage properties,—and examining his stage properties one by one." *αὐτοῦ*=*ejus*.—*ὦ ὅλα κεφαλὴ*, "Oh, what a head!"—*Ὁ μῦθος (ἔστι) πρὸς*, "the fable is to," that is, "applies to,—addresses itself to."

XXVIII.

[It may be worth remarking that in English and Latin derivatives from the Greek, the *υ* of the primitive is often changed into *y*, and the diphthong *αι* into *ε*. The initial aspirate becomes *h*, and *ρ* becomes *rh*. Thus from *ὑμνος*, we have "hymnus," and "hymn," and from *αἷμα*, in conjunction with other Greek words, come numerous English derivatives, principally medical terms, containing the syllable *hæm*, as, for instance, "hæmorrhage," which means an issue or flow of blood, from *αἷμα* and *ῥέειν*. It is doubtless unnecessary to call the pupil's attention to the derivation of such words as "thermometer," from *θερμή*, "heat," and *μετρεῖν*, "to measure," &c.]

1. *πεπωκώς*, perfect participle of *πίνειν*.—*βασίλεὺς ὄπως*, "like a king."—*ἔραι*, "the seasons."—*τὸ δὲ γῆρας οὐ σε τέρπει*, "And old age does not consume thee,—does not waste thee away." The poet here alludes to the fable of Tithonus (*Τιθωνός*), a son of Laomedon and Strymo, and brother of Priam. At the prayer of Eos, or Aurora, his mistress, he was gifted by the gods with immortality. Perpetual youth not being included in the boon, he became at length afflicted with the decrepitude and feebleness of old age, whereupon Aurora changed him into a grasshopper. This animal was believed by the ancients to shed its outer covering every summer, and annually to undergo the process of rejuvenescence.—*σοφά*, "skilled (in song)." The music of the *τέττιξ* was exceedingly grateful to the ear of the ancients. They used to keep them in rush-cases, as the Spaniards now do.

XXIX.

1. *εἰς δέγμα*, "for a specimen."

2. *τῷ λιμῷ*, "from hunger." The dative of the cause.—*ἐμαθε*, 3 sing. aor. 2. from *μανθάνειν*. The root of this verb, *μαθ*, is found in our word "Mathematics."

XXX.

1. *κατὰ τίνα τύχην*, "by some coincidence." *μικροῦ* (= *παρὰ μικρόν*) "within a little—almost."—*καὶ τὰ φοβερά τῶν πραγμάτων*, "even the terrible of objects—even terrible objects."

2. ἐνέμοντο, "were feeding." θέρους, "in summer," the contracted genitive of θέρος. ξηρανθείσης is the genitive feminine of the first aorist participle passive of ξηραίνω, "to dry up." ξηρανθείσης τῆς λίμνης is the genitive absolute, answering to the ablative absolute in Latin, and to the nominative absolute in English.—ἔτερος is formed by crasis from ὁ ἕτερος. For the reason why there is no coronis, see p. 74, lines 9 and 10. Similarly, θατέρω is for τῷ ἑτέρω.—συγκατέλθωμεν, the aor. 2, subjunctive with the force of the imperative. Be careful to retain in your translation the signification of the σύν and the κατά, which constitute the first two factors of the compound.—ὁ οὗτος, "my friend, my good fellow;" an expression of familiarity, sometimes of contempt.—ὑπολάβων, "having taken up (the conversation) in reply."—ἀν. This word, in many of its usages, bears a marked analogy to our old English word "an." It occurs very often in Shakspeare: "I'll smoke your skin-coat, an I catch you right" (King John); "We could, an if we would" (Hamlet), &c.—τό ἐνθάδε ὕδωρ, "the water here"—that is in the newly-discovered well.

XXXI.

1. Charon was the infernal boatman, whose office it was to ferry the shades of the deceased across the rivers of the lower world. For this service he levied a toll of an obolus upon each of his shadowy passengers; and it was considered the duty of the friends of a dead man to put the necessary passage-money into his mouth before burial. Menippus, a cynic philosopher, who had accumulated vast wealth by usury, and who had committed suicide in consequence of having been duped out of it all—here presents himself without the obolus, and an animated dialogue ensues between him and Charon. The exasperation of the disappointed boatman, and the imperturbable coolness of his unprofitable freight, are both graphically and naturally expressed. Hermes (Mercury) is present in his capacity of ψυχοπομπός, the guide or conductor of departed spirits.

ἀποδος, aor. 2, imperative of ἀποδιδόναι, "to pay." (τὰ πορθμεῖα) ἀνθ' ὧν, "(the passage-money) for which I ferried you across."—νῆ τὸν Πλούτωνα, "by Pluto." νῆ, (in Homer, ναι) is used in affirmative oaths, and takes an accusative of the divinity sworn by. Sometimes μὲ is added; thus, we have νῆ τὸν Δία, or νῆ μὲ τὸν Δία, "yes, by Jove;" νῆ τὸν Πλούτωνα, or νῆ μὲ τὸν Πλούτωνα "yes, by Pluto," or in an affirmative sentence, simply, "by Pluto." More frequently, however, μὲ is used in negative protestations, the negation being indicated by οὐ, as οὐ μὲ τὸν Πλούτωνα, "nay, by Pluto." It is very natural for Charon to swear by Pluto, the god of the infernal regions, rather than by Zeus (Jupiter), the king of Heaven.—καγὼ, for καὶ ἐγώ, another instance of crasis. τῷ ξύλῳ, the dative of the instrument.—ἀποδότην, 3 sing, aor. 2, imperative, having ἔρμῃς for its nominative.—νῆ Δία δναιμην ἂν, "By Jove, I should gain—I should be a gainer, if, &c." This is, of course, ironically said. It was in character for Mercury to swear by Jupiter, for, besides his other functions, he was the herald of that deity.—οὐκ ἀπεστήσομαι σου, "I'll not quit you" till I'm paid. The reply of Menippus is very logical and somewhat provoking.—ᾔδεις, "you knew," pluperfect from

οἶδα, "I know," ὥς ἐξόν (εἴη), "that it was necessary,—that you ought." ἐχρῆν διὰ τοῦτο, "ought I on this account."

αὐχῆσεις πεπλευκέναι; "shall you boast to have sailed?—shall you boast of having sailed?"—παρὰ τοῦ Αἰακοῦ, from Æacus." This individual was one of the judges of hell; the others were Minos and Rhadamanthus.—θέρμους, "lupines," nothing worth seizing. These were the cheapest and coarsest food of the poorest of the peasantry; in comparison with them Benjamin Franklin's saw-dust pudding would probably have been esteemed a delicacy. The Cynics, who affected to hold all luxuries in supreme contempt, generally carried a supply of them in their wallets.—τὸν κύνα. The Cynics were often called κύνας, as a term of reproach. Their accustomed appellation, κυνικοί, (derived from κύων), was said to have been bestowed upon them from their disregard of personal comforts and of the conventional decencies of society. More probably, however, their name was actually derived, in the first instance, from the κυνόσαργες, as the gymnasium was called in which their founder, Antisthenes, used to propound his doctrines.—οἰμωζόντων τῶν ἐκείνων, a genitive absolute; by ἐκείνων are meant the other passengers.—κοῦδενὸς αὐτῷ μέλει, "and there is a care to him of no one,—and he cares for nobody." κοῦδενός is by crasis for καὶ οὐδενός.—ἂν σε λάβω ποτέ, "if ever I catch you."—ἂν λάβῃς, "if you catch me, my very good sir; but you shall not catch me twice,—you are not likely to catch me a second time."—ἂν with the optative implies uncertainty that a thing will happen, and, with a negative, is almost equivalent to an explicit declaration that it will not happen.

XXXII.

γυναῖξιν—οὐκ ἔτ' εἶχετ' τί οὖν δίδωσι; "to women,—she had not further: i. e. she had nothing further of that kind to bestow upon them; what then does she give to them?" The answer is κάλλος. The original signification of ἀντί is "in front of, opposite to, over against;" hence "of equal value with, of avail against, &c." The prepositions which are construed with a genitive only, are, ἀντί, ἀπὸ, ἐξ or ἐκ, and πρό.

XXXIII.

[ἔφρων. The student has probably observed the negating power of α in composition; as, for example in ἄσοφος, "unwise," from σοφός, "wise;" ἄκλαυστος, "unwept," from κλαυστός, "wept;" and in such words as ἀθάνατος, "immortal;" ἄφρων, "senseless," &c. α when thus possessing the force of the English prefixes, "un, in," or of the affix, "less," is called α στερητικόν, or alpha privative. This is its most prevailing signification in composition; but it sometimes expresses combination or connection, in which sense it is said to be copulative (α ἀθροιστικόν); sometimes it has an augmenting or strengthening force, when it is said to be intensive (α ἐπιτακτικόν); and in a few words it appears to have been inserted for the sake of euphony.]

1. ἐβοηθήσαμεν ἂν ὑμῖν, "we should have run to your assistance,—we would have succoured you."—ᾔδειμεν. (See note xxxi on ᾔδεις.) "If we had not known."

2. αἰρουμένων δὲ τοῦτον πάντων, "but while all were choosing him;" genitive absolute.—ὥς ἡμῖν ἐπαρκέσεις; "how will you protect us?" Your beauty will not avail for that purpose.

3. ἐτελεύτησε, with the common ellipsis of τὸν βίον.—ἤρωτα, 3 sing. imperf. of ἐρωτᾶν. This is the contracted form of ἡρώταε.

XXXIV.

1. κἀκεῖνος, by crasis for καὶ ἐκεῖνος.

2. ἀνῆλθεν ἐς τὸ πλοῖον, "went on board the boat."—πυθομένου δέ τινος, (genitive absolute), "and when some one inquired."

3. καιρὸν ἔχω μὴ δασθενῆσας, "it is a long time since I was ill."

XXXV.

[ἀδακρυτος, see p. 83.—χάρις is connected with χαίρειν, of which the root is χαρ, as exhibited in the perfect κεχάρηκα; it contains the root of the Latin *carus*, *gratus*, *gratia*, and of the English *grace*, *gratify*, &c.—*ῥαλα* was originally digammated (ἐῤαλφα), hence the Latin "*oliva*," and the English "*olive*."]

XXXVI.

1, περὶ μέσας νύκτας, "about the middle of the night."—τοῦ εὐωνύμου, agreeing with κέρως understood, which is governed by ἡγεῖσθαι understood. εὐώνυμος is what is called a euphemistic term. The left was in reality ill-omened, for it was the custom of a Greek augur, when making observations, to stand with his face towards the north, so that his left would be towards the west, the quarter whence evil omens came. There was, however, a disposition on the part of the ancients to avoid the use of words of ill omen, or to attach an opposite meaning to words of an intrinsically unfavourable import. Hence εὐώνυμος (from εὖ and ὄνομα), meaning strictly, "well-omened" was applied to the left hand. There is an instance of this tendency to adopt euphemistic terms in the history of the ancient name of the Black Sea. From the ferocity of the inhabitants of its coasts, and from the dangers attending its navigation, it was originally called Πόντος ἄξεως (or ἔξενος), "the inhospitable sea." In accordance with their favourite principle, however, the Greeks soon changed the name into Πόντος εὐξείνως (or εὐξενος), "the hospitable sea." The Cape of Good Hope has acquired its present name by a similar alteration, in modern times.

XXXVII.

ἀμφὶ δγορὰν πλῆθουσας, "about full market-time;" just as we speak of the time of full 'change. The time meant was probably about ten o'clock in the morning.—ἑδόκουν, κ. τ. λ. * "The Greeks, and indeed all,

* κ. τ. λ. These letters stand for καὶ τὰ λοιπὰ, or καὶ τὰ λοιπόν, which is the Greek expression corresponding to the Latin "*et cetera*." This last has been imported into our own language, and frequently appears under the abbreviated form, "&c."

thought that he would fall upon them while they were in disorder." The position of *πάντες* between the *καί* and the *δέ* renders it emphatic.—*πρὸς τῷ* Ε.τ. *πρὸς* with the dative indicates close proximity to an object.—*Πρόξενος δὲ ἐχόμενος*, "and Proxenus next to him." *ἔχεσθαι*, in the middle, means "to hold on, or cling to" anything; hence to be close by—to be next to."—*ψιλήν ἔχων τὴν κεφαλὴν*. This does not mean exactly that he was bareheaded, but that he did not wear a helmet.—*λέγεται* "it is said."

XXXVIII.

1. *ἐπὶ τοῦ εὐωνόμου τῶν πολεμίων*, "on the left (wing) of the enemy."—*ἐχόμενοι δὲ τούτων*, "and next to these."—*πάντες δὲ οὗτοι*, "and all these advanced." The verb, instead of being plural, so as to agree with *πάντες*, is somewhat irregularly put in the singular, as if the subject were *ἕθνος*, whereas *ἕθνος* is the nominative in opposition to *πάντες*.—*ὥς διακόπτειν ὅτῃ ἐντυγχάνοιεν*, "so as to cut through whomsoever they should come in contact with." *ὅτῃ* is for *ὅτινι*, dative of *ὅστις*; so frequently *ὅτου* for *ὅτινος*, &c.—*ἥ δὲ γνώμη ἦν*, "and the intention was, that they (i. e. τὰ ἄρματα) should drive into the ranks of the Greeks, and cut them in pieces." *ἐλῶντα* is the participle of the attic future *ἐλῶ* from *ἐλαύνειν*. *ὥς* with a future participle is often used as here, to express a reason, motive, object, or intention. The participle is usually put in the genitive (absolute) after *ὥς*, sometimes in the accusative (absolute).

XXXIX.

[*φάσανον* is from *σφᾶν*, the root of *σφάζειν*, as it appears, for instance, in the second aorist passive *ἐσφάγην*. It is an example of the result of the operation called "metathesis" (*μετατιθέναι*), or the transposition of one or more letters in a word. In *φάσανον*, instead of *σφάσανον*, the position of the *σ* has merely been altered, probably for the sake of euphony.]

1. *τῷ Κλεάρχῳ ἐβόα, κ.τ.λ.*, "he called out to Clearchus to lead his division against the enemies' centre, for that the king (Artaxerxes) was there."

It is necessary that the learner, if unacquainted with ancient history, should be apprised of the circumstances which immediately led to the battle which the historian is here describing. They are concisely stated by Xenophon himself in the narrative from which the extracts in the text are taken.

In the year B.C. 559, a successful revolution on the part of the Persians wrested from the hands of their Median conquerors, the supremacy which, for upwards of a hundred years, had been exercised by the latter over the united Medo-Persian empire. Cyrus the First (not the Cyrus spoken of above) a Persian nobleman, who had been the instigator of this convulsion, was now invested with the sovereign power. His victory at Sardis over Croesus (a monarch proverbial for his wealth), was followed by the annexation of the Assyrian empire to his own; and he and his son and successor Cambyses made large additions by conquest to the extent of their dominions. Of subsequent

reigns, that of Darius the First is remarkable for his expedition into that part of modern Russia then called Scythia, and the destruction of his army by famine and exposure; for the revival of the slumbering animosity which had existed from the remotest ages between Asiatics and Greeks, and for the vast preparations entered upon by Darius, but interrupted by his death, for the overthrow of Hellenic independence. The reign of his son Xerxes is memorable on account of his invasion of Greece at the head of the mightiest armament which ever assembled in obedience to the behests of one man, and of its ignominious dispersion and defeat. In the year B.C. 424, Darius the Second obtained the crown by the murder of his half-brother Sogdianus, himself the murderer of his predecessor, Xerxes the Second. When on his death-bed Darius summoned his two sons Artaxerxes and Cyrus to his presence. To the former, who was the elder, he had bequeathed his crown, and he had appointed the latter to the command of the maritime parts of Asia Minor, and made him satrap of Lydia, Phrygia, and Cappadocia. No sooner, however, was Darius dead, and Artaxerxes established on the throne, than Cyrus conceived the design of causing the death of his brother, and usurping the sovereignty himself. In this scheme he was abetted by his mother, Parysatis, who, as Xenophon informs us, "loved him more than the reigning Artaxerxes." Under various pretences he collected a powerful army, and marched at its head towards Babylon, the capital of "the great king." On the plain of Cunaxa, about fifty miles from Babylon, Cyrus, with about a hundred thousand Asiatics, and thirteen thousand mercenary Greek troops, encountered the forces of Artaxerxes, amounting probably to upwards of half a million of men. A spirited engagement ensued, in the course of which the two brothers met, and fought hand to hand. Xenophon, who was attached to the army of Cyrus, and who was an eye-witness on the occasion, has furnished the interesting account of the battle, which, with some abridgement, we have inserted in the text, and to which we must now again direct the reader's attention.—ὁρῶν τὸ μέσον (ὅν) στίφος, "perceiving that the centre (of the enemy) was a dense body."—ἀκούων Κύρου, κ.τ.λ., "hearing from Cyrus that the king was, &c." Recollect that the regular construction of ἀκούειν is, as here, a genitive* of the person from whom anything is heard, and an accusative of the thing heard. Here the thing heard is represented by an accusative sentence consisting of the word βασιλέα ὄντα, the Latin for which would be "regem esse," the accusative with the infinitive. The clause included in parentheses will give an idea of the vast superiority in numbers of the army of Artaxerxes. Compare the statement on this point above.—ὅπως καλῶς ἔχει, literally, "that (the matter) should have (itself) well," that is, "that all should be right." The phrase καλῶς ἔχειν is often used in Greek like the Latin "bene se habere." Similarly οὕτως ἔχει, "sic habet,—so it is."

ἔτι ἐν τῇ αὐτῇ (τότῃ) μένον, "still remaining in the same place,—still

* The genitive of the person from whom the thing is heard is, however, not unfrequently governed by one or other of the prepositions ἐκ, ἀπὸ, παρὰ, ὑπὸ, πρὸς. Sometimes the thing heard is put in the genitive.

occupying the same ground."—*ὑπελάσας*, from *ὑπελαύνειν*, "having ridden up;" not at *full* speed, for the tendency of *ὑπό* in composition is rather to weaken the original force of a word. See the note on *ὑποκινήσαντες* in Extract xlvii.—*ἐπιστήσας*, supply *τὸν ἵππον*.

XL.

1. *καὶ ὅς*, "and he." *ὅς* is here used as a personal pronoun, but more commonly as a relative.—*ὥς δὲ πορευομένων κ. τ. λ.*, "and when, as they advanced, any (part) of the phalanx began to undulate." *τό ἐπὶ λειπόμενον*, "that which was left behind."—*οἷόν περ κ. τ. λ.*, "just as when they raise the war-shout to Mars." The Greeks were accustomed to shout the war-cry to Mars before battle, to chant the psalm to Apollo after victory. The enclitic *πέρ* adds force and emphasis to the word preceding it; we have here rendered it by "just."—*πρὶν δὲ τόξευμα ἐκκνεῖσθαι*, "and before an arrow reached (either army)." *πρὶν* very frequently governs the infinitive, and particularly the infinitive aorist, as here. *ἐξ* in a compound verb, signifies the completion of the act denoted by the simple verb; *ἰκνεῖσθαι*, "to come," *ἐκκνεῖσθαι*, "to come completely,—to reach one's destination,—to arrive." *φεύγειν*, "to flee," *ἐκφεύγειν*, "to flee away, to effect an escape."—*ἔστι δὲ ὅστις κ. τ. λ.*, "and one was even run down (by a chariot), as if in a hippodrome, being seized with a panic." *ἔστι ὅστις = τίς* (enclitic). So the Latins use "est qui."—*πλὴν τις ἐλέγετο*, "except that one or two were said, &c." Xenophon here does not mean that only a single soldier was wounded, but, as we should say, "a soldier or two." He uses the word *τίς* of an indefinite *portion* (and that a small portion) of the entire mass of troops.

XLI.

[From *σ-φάλλ-ειν* come the Latin "fallere," the English "fall," "fell," and a large family of words of similar import.—*ἵς* was one of those words which had the digamma. From *fis* comes the Latin "vis."]

1. *Ἕλληνας*. It must not be forgotten that the Greeks in Cyrus' army were only a comparatively small portion of the whole. It was upon them, however, that he placed his chief reliance. They were drawn up on the right. *τὰ καθ' αὐτούς*, "the (barbarian corps) opposed to them."—*ἦδαι αὐτόν, ὅτι μέσον ἔχοι*. The *αὐτόν* refers to the king, Artaxerxes. To translate these words according to the English idiom, we must render *αὐτόν* as if it were *αὐτός* in the dependent clause, and nominative to *ἔχοι*, instead of being, as it actually is, the accusative case governed by *ἦδαι*.—*τοῖς ἑξακοσίοις*, the six hundred horsemen mentioned in Extract xxxvii., p. 45. Observe the employment of the article in referring to what has been rendered definite by previous mention.—*τοὺς ἑξακισχιλίους*, the six thousand, also previously specified, who formed the body-guard of the king.

XLII.

[The words *ῥυμή*, "a rush, a charge," and *ῥημος*, "a haven," with their respective derivatives, have been placed in juxta-position in the vocabulary, not from any fancied etymological relationship between

them, but for the purpose of affording the learner an opportunity of accurately distinguishing between words resembling one another in form, but differing widely in signification.—*ἀκή*. Valckenaer displays a list of one hundred words, all beginning with the syllable *ἀκ*, and all derived from the root of a non-existent verb *ἄκειν*. “Of those hundred words, it would be idle here to attempt any account; but one opinion which has struck my mind, I will venture to avow. Generally, then, there appear to me three independent classes, at least, of original words, clearly distinct; of which, *ἀκή*, a *point* or *edge*, with *ἄκρος*, *pointed*, &c., forms the first class; *ἄκος*, *ἀκέομαι*, &c., *remedy*, *heal*, form the second; and *ἄκοῦα*, *audio*, with its followers, the third.”*

1. *δρῦσθαι*. Intransitive.—*εἰς τὸ διώκειν*, “for the purpose of pursuing, in pursuit.” *εἰς* with the accusative, sometimes indicates the end or purpose of an action. Here the accusative is *τὸ διώκειν*, as explained at p. 79.—*καὶ εὐθὺς οὐκ ἤτέσχετο*, “and straightway he did not (= could not) restrain himself.”—*ἴερο*, 3 sing. imperfect middle of *ἵεναι*, *ἵημι*, *ἴσω*, *ἔλκα*, perf. pass. *εἶμαι*, “to send.” *ἴερο ἐπ’ αὐτόν*, “he made towards him.” The pupil must be careful to distinguish *ἴερο* from *ἵεναι*, and *ἴερο* † (with the smooth breathing), which is the corresponding part of *ἵεναι*, “venisse.”—*Κτησίας*, “Ctesias.” He also wrote an account of the battle; but this, like his other historical compositions, of which the greater part is now lost, did not enjoy a very high character among the ancients for accuracy and fidelity.—*ἰασθαι αὐτὸς φησι*. “he says that he himself healed, &c.” Here the Latin idiom would require the *accusative* with the infinitive. In Greek, however, when the pronoun which precedes the infinitive refers to the same person as the nominative case to the principal verb (i. e., when it is = *se*, not *eum*), then the pronoun is also put in the nominative.—*μαχόμενοι κ. τ. λ.* This is an instance of the nominative absolute.—*οἱ μὲν, οἱ δέ*. “some—others.”

Thus of the two brothers one was wounded, the other killed. It was not until the following day that the Greeks, who had repulsed the left wing of the enemy, which was opposed to them, and who fully believed that the victory on their side had been complete, received the mournful tidings of the death of Cyrus. Deserted by their comrades, bereft of their commander, and surrounded on all sides by hostile cities and nations, they now began to yearn for a return to their native land. Their homeward journey—known as the Retreat of the Ten Thousand—which was marked by countless perils and privations, has been described with great felicity by Xenophon, who was himself chosen as their leader, soon after the battle of Cunaxa.

* Letters on the Analogia Linguae Græcæ, &c., by James Tate, Head Master of the Grammar School, Richmond. In the same letter as that from which the above extract is made, it is denied that *δρῦος*, “a chain, a neck-lace,” is identical with, or related to *δρῦος*, “a haven.” The transition of meaning, however, from a chain, to a ship’s cable, and thence to an anchorage or roadstead, appears to be easy and intelligible.

† That is, if there be such a word as *ἴερο*. “A present and imperfect middle *ἵεμαι*, *ἵέμεν*, are also quoted, but they are probably mere mistakes for *ἵεμαι*, *ἵεμεν* (from *ἵημι*).”—Liddell and Scott’s Lexicon, sub voce *εἶμι*.

XLIII.

1. An altercation takes place between the deified Hercules and Æsculapius about precedence at the banquet-table of Heaven. Jupiter interferes, and in the end puts a summary stop to their wrangling by assigning the priority to Æsculapius on the ground of his having died the first, and being therefore of older standing in the assembly of the gods.

παύσασθε. 2. plur., aor. 1, imperative middle, *παύειν*, the active, means "to stop" another, to make him cease; *παύεσθαι*, the middle, means "to stop" one's self, to cease or leave off. *παύσασθε* is plural, though addressed only to two persons; it is not uncommon to find a plural verb after a dual nominative, the plural number being regarded as inclusive of the dual. Sometimes also, when two persons or things are spoken of, they are represented by a plural nominative, and the verb is put in the dual—*ἀλλότρια τοῦ συμποσίου*, "unsuited to the banquet." The word *συμπόσιον* is compounded of *σύν*, "together," and *πο*, the root of *πίνειν*, as it appears in the perfect *πέπωκα*, and also of such words as *πόσις*, *πότης*, which have been defined in an earlier vocabulary. The original meaning of the word is therefore "a drinking together," but it is generally used in a sense equivalent to that of the Latin "convivium." Sometimes a banquet is called *σύνδειπνον*, from *σύν* and *δειπνόν*, "a dinner."*

ἀλλὰ ἐθέλεις, "but do you (really) wish." The final *α* of the *ἀλλά* is retained, notwithstanding the following vowel, for the sake of emphasis.—*τοῦτον τὸν φαρμακέα*, "that this apothecary here." *οἶστος* is softened strengthened by the addition of *ι*, just as the Latin "hic" is by the addition of the syllable *ce* (compare the appended *ci* in French, as in "celui-ci," &c.) Æsculapius had been deified after death, in consequence of his far-famed skill in physic exhibited while upon earth. Homer speaks of him as *ἡγήτη ἁμόμων*, "blameless physician;" Hercules sneers at him as *οἰσοσί δ' φαρμακεύς*.—*νη Δία*. See note xxxi.—*ὁ Ζεὺς ἐκεράνωσεν*. Such was the skill of Æsculapius that he not only exercised his art in curing disease and thereby averting death, but he also succeeded in some instances (that of Hippolytus, for example) in restoring the dead to life. Pluto complained to Jupiter of the falling off, thus occasioned, in the rate of human mortality. Influenced partly by the representations of his infernal brother, and partly by apprehension lest men should devise some means of universal application for securing exemption from death, Jupiter killed Æsculapius with a thunder-bolt.—*μετέληφας*, perfect from *μεταλαμβάνειν*.—*ἐπιλέλησαι*, perfect from *ἐπιλαμβάνεσθαι*.—*ἐν τῇ Οἴτρῃ*, "upon (mount) Oeta." Hercules, with one of his poisoned arrows, shot Nessus the Centaur, for offering violence

* The reader is probably aware that "convivium" is a compound from "con" and "vivere." On the superior propriety of the Latin term over its Greek synonymes, as conveying a juster idea of what ought to be the prevailing feature and the chief attraction of convivial entertainments, Cicero has the following observation:—"Bene majores accubitionem epularem amicorum, quia vitæ conjunctionem haberet, convivium nominârunt, melius quam Græci, qui hoc idem tum comotationem (= *συμπόσιν*), tum concœnationem (= *σύνδειπνον*) vocant, ut, quod in eo genere minimum est, id maxime probare videantur."

to Dejanira his wife. The dying Centaur induced Dejanira to carry away with her the blood which flowed from his wound, assuring her that it possessed the virtue of securing the constancy of a husband's affections. Some time after, Hercules being absent from his home, despatched a messenger to bring him thence a certain garment. His jealous spouse, believing in the pretended efficacy of the blood of Nessus, steeped in it the vestment which Hercules had sent for, and then delivered it to the messenger. Hercules put it on. The poison penetrated into his system, and he became the sufferer of the most excruciating torments. At length, to end his agonies, he raised a funeral pile on Mount Oeta, and having prevailed on some one to set it on fire, he was there consumed.—Hercules had taunted Æsculapius with his having been struck by the bolt of Jupiter, when Æsculapius by way of retort, reminds him of this circumstance. He means to hint that "people who live in glass houses should not throw stones."

οὐκ οὐν is an intensive negation; *οὐκοῦν* means "so then, therefore." Translate "we have by no means lived in an equal and similar manner." —*ὅτε ἐδούλευα κ. τ. λ.* But Hercules had "been a servant," namely, to Omphale queen of Lydia. His servitude extended throughout a period of three years. During this time he fell in love with the queen, who now became his mistress in a double sense. To please her he used to sit robed in purple, carding wool among her female attendants, while she arrayed herself in his lion's skin and bore his club. So all these deeds here so specifically repudiated by Æsculapius, Hercules had been guilty of.—*ἴστε μὴδὲ τὸν Παιήωνα ἰάσασθαι σε*, "so that not even Pæon shall (be able to) cure you."—*καὶτοι*, "although," introducing a concession.—*ἴτε*, "inasmuch as."

XLIV.

1. The punishment of Tantalus in the infernal regions is well known. Immersed in a lake of water clear as crystal, and overhung by boughs of trees bearing rich clusters of ripe fruits, he was nevertheless doomed to perpetual thirst and hunger. The water of the lake, and the fruits of the trees retreated from his grasp whenever he stretched forward his head to drink or extended his hand to pluck. Over him impended a huge rock, threatening momentarily to descend upon him and crush him. The crime for which he was consigned to this dreadful punishment is variously stated. Some say that having been admitted to the banquet of the gods, he betrayed to men the secrets there confided to him; others relate that being himself the entertainer of the gods, he caused his son Pelops to be boiled and served up at table, in order to test the omniscience of his guests, and that his device was discovered; whilst a third story tells us that he stole a quantity of nectar and ambrosia from heaven, and shared it with his friends on earth. Previous mention has been made of Menippus, the other character of the dialogue before us.

ἢ καὶ ᾗ Δι' ἀρυσόμενος, "or even by Jove, having ladled some up," not with a bucket, but "with the hollow of your hand." *ἀρυσόμενος* is the first aorist participle middle, indicating the drawing of water for one's self.—*οὐδὲν ὄφελος (ἂν εἴη)* "there would be no advantage,—it would be of no use," if I were to do what you suggest. The reason

why, follows: *αἰσθῆται*, 3 sing. aor., 2, subjunctive middle; *προσενέγκω*, 1 sing. aor. 1, subjunctive active.—*οὐ φθάνω βρέξας κ. τ. λ.* The strictly literal rendering of this passage would be, "I am not beforehand (*οὐ φθάνω*) in wetting the top of my lip, and (= when) it (*i.e.*, the water) having flowed through my fingers, I do not know how leaves my hand dry again." But *φθάνειν* (to which add *λανθάνειν*, *τυγχάνειν* and others) with a participle, may generally be more correctly represented in English, by rendering the participle as if it were the principal verb of the sentence, and translating the *φθάνειν* (or *λανθάνειν*, *τυγχάνειν*, &c.) by an adverb. The following version of the passage is perhaps as close as the idiom of our language will allow it to be: "I have not wetted the top of my lip before that (the water) having flowed through my fingers, I don't know how again leaves my hand parched." —*διψῶνς*. Instead of *διψάοιμι* = *διψῶμι*, *διψάοις* = *διψῶς*, &c. the Attics more commonly used for the present optative, *διψῶην*, *διψῶης*, *διψῶη*, &c., the contracted forms of *διψαοίην*, *διψαοίης*, *διψαοίη*, &c. — *ἢ — ἢ*, "either—or." — *φῆς κολάζεσθαι*, "you say that you are being punished." The subject of the infinitive being identical with the subject of the principal verb, may be omitted in Greek. Thus *φημί κολάζεσθαι*, "I say that I am being punished," *φῆς κολάζεσθαι*, "you say that you are being punished;" *οὐτ φημί σε κολάζεσθαι*, "I say that you are being punished," *φῆς ἐμέ κολάζεσθαι*, "you say I am being punished." In the last two instances the accusative of the pronoun must be expressed before the infinitive (*κολάζεσθαι*), because it does not stand for the same person as the nominative case to the principal verb (*φημί*, *φῆς*).

τὸ (ἐμὲ) ἐπιθυμῆν πιεῖν δεόμενον, "my desire to drink, when I do not require it." — *ὥς ἀληθῶς*, "in very truth." — *ἐλλέβορος*, "hellebore" was used by the ancients as a remedy for *madness*, in which circumstance consists the point of Menippus' satire. — *τοῖναντιον*, by crasis for *τὸ ἐναντίον*. The symptoms exhibited by the shade of Tantalus were the reverse of those which display themselves in one suffering from the bite of a mad dog, and which give to the particular species of insanity resulting from such an accident the name of "hydrophobia." The participle *δεδηγμένοις* must not be mistaken for *δεδεγμένοις*, from *δέχομαι*; *δεδηγμένοις* is from *δάκνειν* (*δάκνω*, *δήξομαι*, *δέδηχα*, aor. 2, *ἔδακον*, perf. pass. *δέδηγμαι*), "to bite." — *θάραει*, "take courage—never mind;" similar to *ἀμέλει*, Vocabulary, xli.

XLV.

[*δλη*. In the Latin "*sylva*," the aspirate of *δλη* (digammated *δλη*), is represented by the letter "s." A similar interchange is observable in the Latin "*sept-em*" and the Greek *ἑπτά* (= "seven" in English, "sieben" in German, "sept" in French); in the Latin "*sus*," (= "sow," German "*Sau*"), and the Greek *ὕς* with collateral form *οὕς*; &c.]

The extract in the text is from a play of Sophocles, called *Οἰδίπους Τύραννος*. The story upon which this tragedy is founded is briefly this. Oedipus was son of Laius, King of Thebes, and Jocaste his wife. An oracle had forewarned Laius that he was destined to fall by the hand of his son. Hoping to prevent the fulfilment of this decree of fate, the King caused Oedipus as soon as he was born to be strung up by the feet to a tree on Mount Cithæron, and there left to die. A shepherd

found the child thus exposed, and took him home to his master, Polybus, King of Corinth, who brought him up in his family, and Oedipus arrived at man's estate in the full belief that Polybus was his father. When on a journey, Oedipus met a party of travellers, with whom he had an altercation, and one of whom he killed. Continuing his course, he came near to Thebes. A female monster called the Sphinx was then in possession of the highway. She had for some time infested the neighbourhood, and whenever a traveller passed by, it was her custom to propound to him an enigma, and on his failure to solve it, to dash him headlong down a precipice. On the approach of Oedipus she propounded to him the following riddle: What is that animal which is two-footed, and three-footed, and four-footed, and which has but a single voice; and when its feet are most numerous then its movements are least agile? Oedipus responded to the challenge by saying that men in his infancy crawled upon all fours, in his prime he walked erect upon his two legs, when enfeebled by old age he had recourse to a staff. This discovery of the answer so enraged the Sphinx that she killed herself. Meantime a proclamation had been put forth by the harassed Thebans, that whoever should rid them of this pest should be elevated to the throne, which had now fallen vacant by the mysterious death of Laius, and should receive his widow Queen Jocaste in marriage. Accordingly Oedipus became King, and unwittingly contracted an incestuous alliance with his own mother. Some time after a pestilence broke out in the land, and an embassy was despatched to consult the oracle as to the means to be employed for its removal. The Thebans were directed to seek out the murderer of Laius and banish him from among them. Recourse is then had to an aged blind prophet, named Teiresias, for the purpose of ascertaining who the murderer is. With great reluctance, and not until he has withstood the most earnest entreaties of the infatuated Oedipus himself, he is at length prevailed upon to reveal the awful truth. The old prophecy of the oracle had been fulfilled, and Oedipus stood charged with the murder of Laius. He indignantly repelled the accusation; but eventually a convincing chain of circumstances comes to light, the history of his past life is made known to him, it is proved that the traveller whom he met and slew was Laius, that Laius and not Polybus was his father, and that his wife Jocaste was his mother. Oedipus tore out his eyes, and passed the remainder of his days an exile from the scene of his glory and his shame, in blindness and misery; Jocaste rushed to her chamber in a paroxysm of despair and horror, and hanged herself.

The passage selected is spoken by the chorus. They have just heard the announcement of Teiresias, that Oedipus is the murderer, and now, in noble language give utterance to their feelings of mingled doubt and hope and dreadful anticipation.—The Doric dialect was especially used by the Greek tragedians in the composition of their choral odes.

Τίς, ὅτιν' κ.τ.λ., "Who is it whom, &c." *τίς* is nominative to *ἔστιν* understood.—*ἡ* is the Doric form of the feminine article *ἡ*.—The two feminine adjectives *θεσπιέπεια* and *Δελφίς* (Delphic) agree with *πέτρα*, which is nominative to *ἔπεν*. By the "oracular Delphic rock," is of course meant the rock-built oracle of Apollo on Mount Parnassus, near Delphi.—*ἄρρητ' ἀρρήτων τελέσσαντα*, "to have perpetrated unutterable of

unutterable crimes," i.e. "most unutterable crimes,—most impious deeds," to wit, the murder of King Laius. The plural is often used, both in Greek and in Latin poetry, in the place of a very emphatic singular. Several instances occur in this chorus—*ἔρα νυν κ.τ.λ.* The enclitic *νιν* is used by the tragic writers for *αὐτόν, αὐτήν, αὐτό*, and sometimes for the plural *αὐτούς, αὐτάς, αὐτά*.—*φυγῆ* is for *φυγῇ*, just as lower down we have *γενέτας* for *γενέτης*. The passage, from *ἔρα*, may be rendered thus, "now is it time for him (*νιν*) to ply his foot in flight more nimbly than the storm-swift horses; for the son of Jove, all in arms, is darting down upon him, and the dread unerring Fates pursue his track." By *ὁ Διὸς γενέτας*, Apollo is meant, the god who punishes and destroys (*ἀπόλλυται*) evil-doers.—*ἔλαμψε φάμα*, "the oracle (or oracular injunction) sounded clearly forth." The place from which the oracle proceeded, is expressed by the genitive *τοῦ νιφέντος Παρνασοῦ*. The injunction which it so clearly issued was *πάντα* ("for every one," or, "that every one should") *ἰχνεύειν τὸν ἄθλον ἄνδρα*.—*φοιτῇ γὰρ κ.τ.λ.* "For he wanders under some wild wood (*ἔλαν* for *ἔλην*) both over caves and rocks, like (*ἄτε*) a bull, wretched, with wretched foot, in solitude (*χηρεύων*), eluding the oracular responses (*τὰ μαντεῖα*) from the bowels of the earth; but they, ever-living, hover about him."—*δεινὰ μὲν οὖν κ.τ.λ.* "But yet (*μὲν οὖν*=at vero) dreadfully, dreadfully, does the skilful seer agitate me,"—the chorus speak as one man,—“for I neither think (that what he says is true), nor contradict it; but I am perplexed as to what I shall say.” *Οἰωνοθέτας*, Doric for *οἰωνοθέτης*.

τί γὰρ ἡ Λαβδακίδαις κ.τ.λ. "For what feud (*νεῖκος*) existed (*ἔκειτο*) either on the side of the son of Labdacus (meaning particularly Laius the son of Labdacus), or on the side of the son of Polybus (as, even at this stage of the enquiry, Oedipus was still believed to be)?"—*οὔτε πρότερον κ.τ.λ.* "Neither at any previous time nor at present have I yet learned (i.e. heard of its existence), so that on account of it (*πρὸς τοῦ*), using it as a proof, I should go against (*ἐπὶ*) the current report in favour of Oedipus, and constitute myself an assistant (=an avenger) to the Labdacidae (i.e. Laius) of the mysterious death."—*πλέον φέρεται*, literally, "bears himself along more," that is, "has greater force,—a greater claim to regard."—*καταφαίην κ.τ.λ.* "I should never acquiesce in the assertion of those who blame (Oedipus)."—*περὶέσσα κόρα*. The Sphinx had the "wings" of a bird, the breast and face of a "damsel," the body of a lion, and the tail of a serpent.

XLVI.

The dialect of Herodotus is Ionic. This extract furnishes us with the following Ionicisms: *ὁμολογέουσι* instead of the Attic contraction *ὁμολογοῦσι*; *θαῦμα* instead of *θαῦμα*; *έοντα* instead of *ὄντα*; *έόντων* instead of *όντων*; *πολλόν* from *πολλός, πολλή, πολλόν*, instead of *πολύν*, from *πολύς, πολλή, πολύ*; *πλώσαι* from *πλώω, πλώσω, πέπλωκα*, instead of *πλεῖσαι* from *πλέω, πλεύσομαι* and *πλεῖσομαι, πέπλευκα*; *ἀφίκεσθαι* instead of *ἀφίκεσθαι*; *παραιτούμενον* instead of the Attic contraction *παραιτούμενον*; *πορθμέας* instead of the Attic contraction *πορθμείς*; *ἀπορίην* instead of *ἀπορίαν*; *δοκέει* instead of *δοκοῖ*; *περιῖδέειν* instead of *περιῖδειν*; *τοῖσι ἔδωλοισι* instead of *τοῖς ἔδωλοισι*; *αἰῖται, &c.*, instead of *ῖσαι, &c.*; *ὑπεδέκετο* instead of *ὑπεδέχετο*; *ἑωντόν* instead of *ἑαυτόν*;

ἀποπλέειν instead of ἀποπλεῖν; ἐξελεύσκει instead of ἐξενέγκαι; and some others of a similar character.

τῷ θαύμα μεγίστον παραστήναι, "that a very great wonder occurred to him," namely, "that Arion, &c." For the story of Arion, as related by Ovid, see Latin Delectus, p. 55.—τοῦτον τὸν Ἀρίονα λέγουσι. There is a long series of accusatives with infinitives dependent upon this λέγουσι.—ὀρμᾶσθαι, "that he started,—set out,"—αὐτὸν διακρῶσθαι μιν, "either to kill himself."—περιδέειν means "to overlook," and hence "to allow, or permit."—τελευτῶντος τοῦ νόμου. The participle is here used intransitively, or, which amounts to the same thing, with ellipsis of αὐτόν, or of the Ionic ἐωυτόν. The learner will recollect another common ellipsis after τελευτῶν, that of the words τὸν βίον.—ὡς εἶχε (ἐωυτόν), "just as he was," See note p. 86.—καὶ τοὺς μὲν, "and that they;" τὸν δὲ, "but that him, the dolphin took up and bore, &c."—ἀποβάντα, "having stepped off" the dolphin's back when it had reached the shore, i.e., "having landed," ἀποβαίνειν is frequently used to express the acts of "disembarking" from ships, "dismounting" from horses, &c.—ἀπηγέσθαι (for ἀφηγεῖσθαι), "to relate."—οὐδαμῇ μετιέντα (for μεθιέντα), "letting him go nowhere," or, according to our idiom, "not letting him go anywhere."—ἀνακῶς ἔχειν=ἐπιμελῶς ἔχειν, "to be anxious about,—to be on the look out for." Perianther was incredulous of the truth of Arion's narrative; he therefore detained him until the arrival of the sailors, an event which he anxiously awaited, as it would afford him the means of ascertaining the actual facts. When they came into port, they were summoned to his presence, and inquired of whether they could give any tidings of Arion; and their false relation is immediately succeeded by the appearance of their victim.—πρήσσοντα would be in Attic Greek, πρᾶττοντα.—ὥσπερ ἔχων (ἐωυτόν) ἐξεπῆδησε, literally, "as having himself (=being) he jumped overboard," that is, "just as he was when he jumped overboard."—οὐκ ἔχειν (δύναμιν), "were not able."—ἐπὶ Ταυράφῃ, "at Tænarus," now Cape Matapan, the most southerly point of the Morea.—ἐπὶ δελφίνος ἐπεών, "mounted on a dolphin." ἐπεών is Ionic for ἐπών, from ἐπεῖναι, "to be upon;" ἐπῶν would be from ἐπιέναι, "to come upon or against."

The student of Latin may compare with the narrative of Herodotus, Ovid's version of the story, to which reference has been made above. Schlegel is the author of a beautiful piece on the same subject.

XLVII.

A combat is about to ensue between the Trojans and the Greeks. Agamemnon, the commander-in-chief of the Grecian forces, had passed along the ranks in review, addressing successively the chiefs who served under him. Diomêdes, to whom he had spoken reproachfully, returned no reply to the taunts of his superior, but by his subsequent exploits in the field, he completely vindicated his character for bravery.—The old epic Greek of Homer is more nearly akin to the Ionic dialect than to any other: it contains, however, a considerable admixture of forms afterwards appropriated by the Aeolic writers, whence Bentley characterised it by the compound epithet "Aeolico-Ionic." It would be very erroneous to infer from this that the language of the Iliad and of the

Odyssey is a mixture of two different sets of provincialisms,—a combination of aberrations from the pure Attic standard. On the contrary these two poems present to us the genuine unadulterated Greek of the period at which Homer wrote,—the Greek current at Athens as well as in Asia Minor, and approaching more nearly than any other of which we have any remains to the primitive mother tongue. Certain of these common forms became appropriated at a later period by the inhabitants of particular districts, and together with other new forms which the lapse of time, and the peculiar genius and occupation of the people had introduced, received the names of Ionicisms, Doricisms, Aeolicisms, &c. When, therefore, it is said of an expression occurring in Homer, this is an Ionicism, for instance, what is really meant to be conveyed is, that the expression in question, though belonging to the early language of the whole of Greece, became subsequently confined in its usage to the Ionians.

Ἦ, from ἡμί, is the same as ἔφη from φημί, “he said then (βα).” The person meant is Diomedes.—*δέων* is genitive plural, with singular meaning, from *δχος*.—*ἄλτο*. This is from *ἄλλεσθαι*, of which the second aorist is *ἠλόμην*, *ἤλου*, *ἤλετο*; but Homer often rejects the temporal augment, so that we could have *ἄλετο* instead of *ἤλετο*; he also syncopeates short vowels, so that *ἄλετο* could become *ἄλτο*; and sometimes the rough breathing passes into the smooth (though the reverse process never takes place), and thus *ἄλτο* becomes *ἄλτο*.—*στήθεσσιν* = *στήθεσι*, from *στήθος*.—The enclitic *κέν* or *κέ*, is similar in force to *ἐν*. The meaning is, “Dread (δέος) would have seized (ὅπό κεν εἶλεν = ὀφείλεν κεν), would have seized one ever so (πέρ) bold-hearted (ταλασίφρονα).” *ὀπό* and *εἶλεν* (from *αἰρέω*) are the two factors of the compound *ὀφείλεν*. They are separated by a figure called tmesis, from *τμήσις*, “a cutting.” Examples of it are very common in Homer. A fuller explanation of this figure, and instances of its occurrence in Latin and in English have been given at p. 87, of the Latin Delectus.

Ὡς δ' ὅτ' (= ὥς δὲ ὅτε), “and as when,” literally; but the “when” is redundant. *ὥς* unaccented, as in this line, means “as,” but *ὥς* oxytone, as it occurs five lines lower down, means “so.”—*ὀποκινήσαντος*, “having ruffled it,” the *ὀπό* gives to the compound verb, a softened signification, so as to imply not present violence, but the gradual and stealthy heightening of the storm; the wind is *rising*.—*κορύσσεται*, “it swells up” into the shape of a *κόρυς*, or helmet.—*κορυφούται*, “curls over.”—*τὰ εἰμένοι* (= *ἂ εἰμένοι*), “accoutred in which.”—*δῖς* from *δῖς*, originally *δῖς*, whence “*ovis*.”—*ἓα*, “one.” Later writers use *μία*.—*ἐνθαδ' αἰμ' οἰμαγῇ* κ.τ.λ. The *οἰμαγῇ* of those *δδλυμένων*, the *εὐχολῇ* of those *δδλύντων*.—*χειμαρροι ποταμοί*, “the winter-flowing rivers,” the streams which dash along, swollen by the rains and dissolving snows of winter. Thus Lucan speaks of the Rubicon :

Tunc vires præbebat hiems, atque auxerat undas
Tertia jam gravido pluvialis Cynthia cornu,
Et madidis Euri resolutæ flatibus Alpes.

Homer compares the collision of the Trojan and Grecian armies to the dashing together of two impetuous winter-swollen streams at the focus, so to speak, of two mountain-glens (ἱερισγῶν). Observe the dual *συνβάλλετο* with the plural *ποταμοί*. See note, p. 89.

The entire passage is thus translated by Pope :

He spoke, and ardent on the trembling ground
 Sprung from his car; his ringing arms resound.
 Dire was the clang, and dreadful from afar,
 Of arm'd Tydides* rushing to the war.
 As when the winds, ascending by degrees,
 First move the whitening surface of the seas,
 The billows float in order to the shore,
 The wave behind rolls on the wave before;
 Till with the growing storm, the deeps arise,
 Foam o'er the rocks, and thunder to the skies :
 So to the fight the thick battalions throng,
 Shields urg'd on shields, and men drove men along.
 Sedate and silent move the num'rous bands;
 No sound, no whisper, but their chiefs' commands,
 Those only heard; with awe the rest obey,
 As if some god had snatch'd their voice away.
 Not so the Trojans: from their host ascends
 A general shout that all the region rends.
 As when the fleecy flocks unnumber'd stand
 In wealthy folds, and wait the milker's hand,
 The hollow vales incessant bleating fill,
 The lambs reply from all the neighb'ring hills:
 Such clamours rose from various nations round,
 Mixed was the murmur and confused the sound.
 Each host now joins, and each a god inspires,
 These Mars incites, and those Minerva fires.
 Pale Flight around and dreadful Terror reign;
 And Discord raging bathes the purple plain;
 Discord! dire sister of the slaught'ring power,
 Small at her birth, but rising every hour,
 While scarce the skies her horrid head can bound,
 She stalks on earth and shakes the world around;
 The nations bleed, where'er her steps she turns,
 The groan still deepens and the combat burns.
 Now shield with shield, with helmet helmet clos'd,
 To armour armour, lance to lance oppos'd,
 Host against host with shadowy squadrons drew,
 The sounding dart in iron tempests flew;
 Victors and vanquish'd join promiscuous cries,
 And shrilling shouts and dying groans arise;
 With streaming blood the slippery fields are dyed,
 And slaughter'd heroes swell the dreadful tide.
 As torrents roll, increas'd by num'rous rills,
 With rage impetuous down their echoing hills;
 Rush to the vales, and pour along the plain,
 Roar through a thousand channels to the main;
 'The distant shepherd trembling hears the sound:
 So mix both hosts, and so their cries rebound.

* By Tydides is meant Diomedes, son of Tydeus.

SUPPLEMENTARY VOCABULARY.

ἀγαθός, ἀμείνων, ἀριστος, p. 28.

ἄγειν, p. 7.

ἀγείρειν, p. 54.

ἀγορά, ἡ [ἀγείρειν], an assembly of people; a place of assembly; a market-place, forum; provisions (as being the things collected or assembled in a market.)

ἀγραυλεῖν, p. 22.

ἀλλήλους, ας, α (G. ἀλλήλων, ων, ων; D. ἀλλήλοις, αἰς, οἰς) [ἄλλος], one another, each other. (From the nature of its signification, this word cannot have either a nominative case or a singular number. In some languages it is represented by a single indeclinable word, as in the German "einander;" in others it has no equivalent, and recourse is had to a circumlocution, as in the French "l'un l'autre," &c.)

ἀλλόκοτος, ος, ον [ἄλλος], strange, unusual; unique; monstrous, prodigious, supernatural; changed, altered.

ἀλλά, but.

ἄλλος, η, ον (of which ἄλλα is nom., acc. and voc. neuter plural), another, other (= alius.) ἀνάθημα, τό [ἀνατίθεναι], a thing put up (especially in a temple), a votive offering, a statue.

ἀνακῶς, carefully, heedfully (= ἐπιμελῶς).

ἀποφάσκειν, to contradict (= ἀποφάναι).

ἄρνεισθαι, to deny, to refuse, to decline.

ἄρα }
ἄρα } (vocabulary xxxi.)
ἄρα }

αὐτός, ἡ, όν, pp. 1, 77, 79.

βίος, ό, life.

βιός, ό, a bow.

βραχύς, εἰα, τό, short.

γελάειν = γελᾶν (γελάω = γελῶ, γελάσσομαι, —), to laugh (intransitive); to laugh at (transitive).

γεννᾶειν = γεννᾶν, to beget; to bear or bring forth; to produce.

δεύτερος, α, ον, p. 61.

δή (a particle of confirmation, generally translated) indeed, truly; (in the very manner, i.e.) exactly; (at the very time, i.e.) now, then.

διαλείπειν, to leave an interval (of time or of space); to leave off, to wait, to desist; to be distant from, to be apart.

διδάσκειν }
διδάσκεσθαι } p. 76.

διερευνᾶειν = διερευνᾶν [ἐρευνᾶν, to search], to examine carefully, to search through.

ἐθέλειν (an older and more common form of θέλειν), to will, to wish, to be willing, p. 14.

εἰκειν, to yield, to submit to.

ἐλατίνειν, p. 42.

ἐλέγχειν, to disgrace, to dishonour; to accuse, to convict; to reprove, to convince, to confute.

ἐλεος, ό, pity, compassion, mercy.

ἐξάγειν, to lead out; to lead away (from one's duty, &c.), to seduce; to induce.

ἐπιβουλεύειν, to plot against.

ἐπιθυμέειν = ἐπιθυμεῖν, to set one's heart (θυμός) upon a thing; to long for, to desire, to lust after.

ἐπιλαμβάνειν, to receive besides; to lay hold of, to seize, to reach; to attack.

ἐργάζεσθαι, to work; to do, to

make, to accomplish, to perform ;
to earn by labour ; to deal in, to
trade.
εὐθύς, εἷα, ὕ, straight ; εὐθύς and
εὐθύ (as adverbs) straightway,
forthwith.
ἡνίκα, when (correlative to τήνικα,
then).
θαρρτεῖν = θαρρεῖν } to be of good
 } cheer, to take
θαρστεῖν = θαρσεῖν } courage ; to
 } be bold.
θάρσος, τό } courage, boldness.
θάρρος, τό }
θαρσύνειν, (transitive) to encourage,
to embolden ; (intransitive) =
θαρσεῖν).
θαῦμα, τό, a wonder, a wonderful
event.
θέλειν, p. 14.
ιστορεῖν = ιστορεῖν, to enquire of,
to question ; to ascertain by en-
quiry.
καί, and, also.
καί—καί, both—and.
κακός, ἡ, ὄν, bad, evil ; vile ;
cowardly, dastardly.
Κελαυναί, αἱ, Celenæ (a city of
Phrygia, near the sources of the
rivers Mæander and Marsyas).
κέν, p. 95.
κολάζειν (κολάζω, κολάσσομαι), to
check ; to punish.
κόλασις, ἡ, a checking, punishment.
λύπη, ἡ, grief, sorrow, pain.
Μαίανδρος, ὁ, the (river) Mæander.
μᾶλλον, more, rather. (Comparative
of μάλα, very ; superlative
μάλιστα.)
μεγαλοπρεπής, ἡς, ἐς [πρέπειν], be-
fitting the great ; magnificent,
grand.
μεταλαμβάνειν, to receive with
(another), to partake of ; to re-
ceive after (another), to take in
exchange ; to change.
μισθεῖν = μισθοῦν, (in active) to
let ; (in middle) to hire ; (in pas-
sive) to be hired.
μνημονεύειν, to remember, to recol-
lect.

ναί } p. 82.
νή }
δδύρεσθαι, to bewail ; to mourn, to
lament.
ὀνομάζειν [ὀνομα], to call or address
by name ; to name ; to celebrate.
ὀπίσω, behind, backwards ; after-
wards, hereafter.
ὀρμᾶν = ὀρμᾶν, p. 52.
ὀρνύειν (ὀρνυμι, ὄρω, intrans. perf.
2, ὄρωρα), to stir up, to arouse (in
active) ; to rouse one's self, to
arise (in middle) ; to be aroused,
or excited (in passive).
παρά, p. 75.
παρακαλεῖν = παρακαλεῖν, to call to
(any one), to summon, to invite ;
to exhort, to encourage, to com-
fort.
παράκλησις, ἡ, a summons ; exhor-
tation, encouragement, comfort.
παράκλητος, ὁ (in the New Testa-
ment) the Comforter ; (in classi-
cal Greek) an advocate (i.e. in a
law court).
πεινᾶν = πείνῃν (not πεινᾶν), to hun-
ger, to be hungry.
περιποτάσθαι = περιποτᾶσθαι, to
hover around (= περιπέτεσθαι).
πιστεύειν, p. 1.
πλὴν, except, unless.
πλοῖον, τό, a vessel, a ship.
πολύς, πολλή, πολυ } much, many.
πολλός, πολλή, πολλόν } See p. 93.
πρίν, before, before that. See p. 87.
στήθος, τό, the breast.
συνιέναι [εἶμι], to come together, to
meet, to assemble ; to go together,
to collide, to engage (in battle, &c.)
συντάσσειν, to arrange, to draw up,
to compose, to ordain.
τερπνός, ἡ, ὄν [τέρπειν], delightful,
agreeable, delighted, merry.
τέρψις, ἡ, enjoyment, delight ; mer-
riment, pleasure.
τεῦχος, τό, a tool, an implement ;
(in plural), arms, armour.
τίκτειν, to bring forth, to bear ; to
beget ; to lay (an egg).
τότε, then (correlative to ὅτε and
ὅποτε).

τυραννιεύειν, p. 60.

φθάειν (φθάω, φθίσσεται, ἐφθακα),
to anticipate, to be beforehand
(in doing something); to come
first. (See note, p. 91.)

χαμαί, on the ground.

χάμας, to the ground.

χαράδρα, ἡ, a gully, a ravine; a
mountain stream.

χηρεύειν, to be bereaved; to be in
solitude, to be all alone.

χρῆμα, τό [χρᾶσθαι], a thing (used
or needed); an affair, a chattel;
(in plural) goods, money.

χρόνος, ὁ, time.

ψυχή, ἡ, breath; the soul.

ῥῆμας, ἡ, ὄν, raw; unripe; un-
timely; cruel.

THE END.



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